

15  
C A B A L A:

OR, THE  
M Y S T E R Y  
OF  
Conventicles Unvaild:

IN AN  
Historical Account of the Principles and  
Practices of the NONCONFORMISTS,  
AGAINST

Church and State:  
FROM

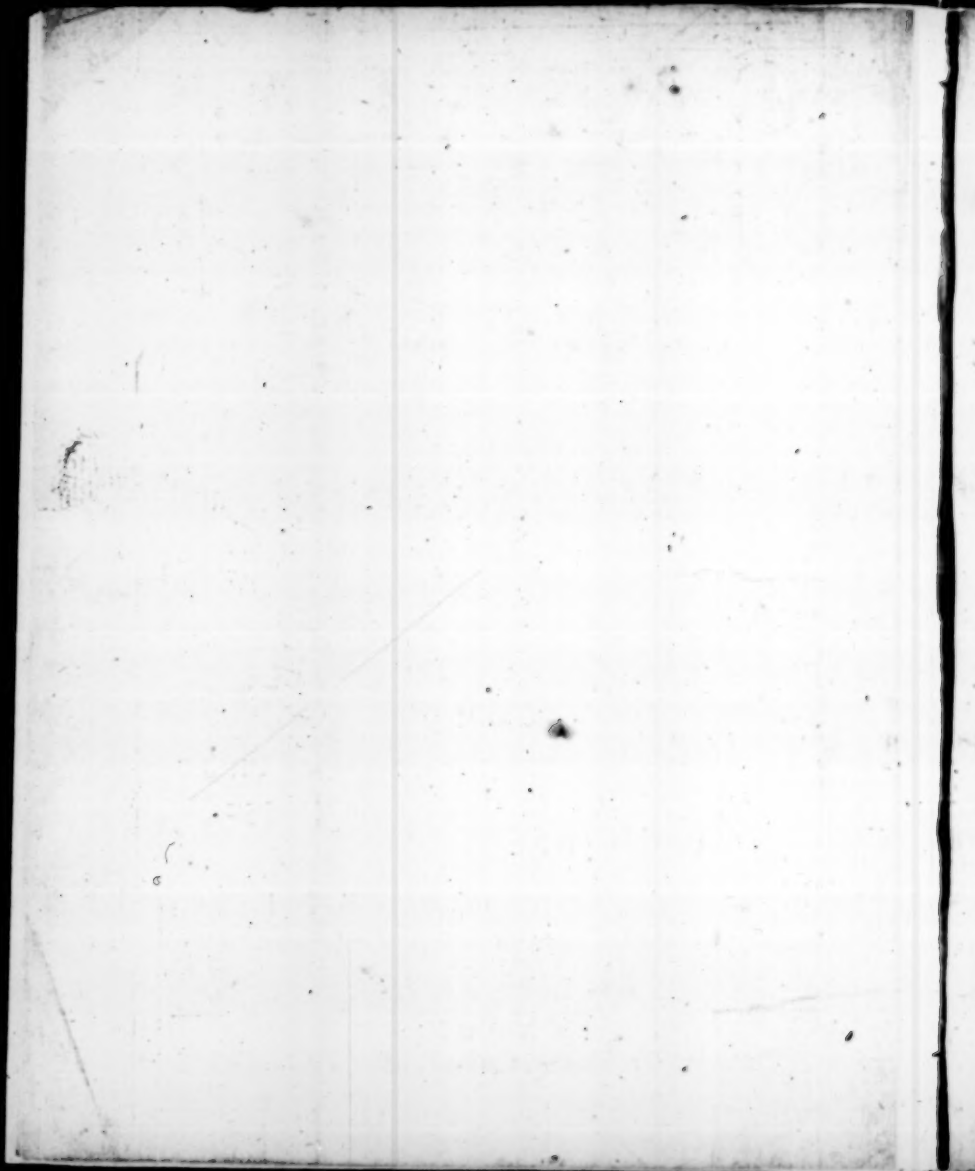
The First REFORMATION under  
King EDWARD the VI. Anno 1558.  
to this present Year, 1664.

With an APPENDIX of an CXX. PLOTS  
against the present Government, that have been defeated.

By Oliver Foulis. David Lloyd.

L O N D O N,

Printed for Thomas Holmwood, Anno 1664.





THE  
MYSTERY  
OF  
Conventicles

UNVAIL'D.



*Rthodox.* Why how now *Scruple*, what ailes you now with your Friday face, and Sabbath day Lookes?

*Scruple.* Add not reproach to affliction, and thy *fin* to our suffering---I am glad to see thee.

*Orth.* Right Presbyters! scripture at one end, and hypocrisie at the other; *reproach*---*affliction*---*fin*---*suffering*---out of the Concordance; *glad to see you*, out of the bottom of your heart; why? thou hast not seen that that made thee glad these sixteen years?--- But why here at *Amsterdam*!

*Scrup.* Here a man may be as holy as he will.

*Orth.* So you may any where else if you would be but as honest as you ought. --But what is the matter? is *England* *unsettled*, that you cannot live there?

*Scrup.* Yea, upon the *Lees*.

*Orth.* Something it was you made that *Vineger* face; what a Gods name would you have?

*Scrup.* Only liberty of Conscience.

B

*Orth.*

*Orth.* What do you mean by that? Do you mean liberty to do what you will, or to do what you ought? if liberty to do what you will, we know where about you would be; if what you ought---who shall judge what ought to be? *you*, or your Superiours? if you say your Superiours, you know their mind; if you say *your selves* they know yours:---But prithee tell me truly is the Conventicle broke in *England*, and must it be made up in *Amsterdam*!---a man may pick a Church here when it is lost in the World; or are we for the Commonwealth against *Tyranny*? or have you any more Spoones, Bodkins, Thimbles for this Warr? or do I smell a Rat, or rather a Rat-catcher; and is there a new *All* against your Conventicles!

*Scrup.* There are snares enough laid for tender Consciences, but yet it doth not lie in their power to restrain us.

*Orth.* Why? I thought there was such a provision made of late as would roote up the Schisme,

*Scrup.* Some such thing was aimed at, but they cannot touch an hair of our head.

*Orth.* I know you have your flaring holes---yet it were worth the while to know how you will escape that late Statute?

*Scrup.* Many ways! as first---none can come to a house and see our Meeting without a Warrant from two Justices of the Peace. 2. No man hath any encouragement for so invidious a toile as to trot from one Justice of Peace to another for that Warrant. 3. The Militia cannot as formerly disturbe us without that Warrant. 4. Our Meeting places may be contrived at distance enough from any Justice of Peace. 5. The Justices must meet before they can proceed against us. 6. They may punish us for the three first offences we are convicted of as little as they please, and its odds but we can make friends to them; and as we may meet often before we are convicted the first time, it will go very hard if we be convicted the fourth. 7. We may meet and confer, and yet nothing proved against us concerning the worship of God. 8. We may walk into the Fields, and never come within the compass of the Act. 9. Our Ministers may go from house to house, and visit, & so instruct too, & we may visit them. To all this I may add that many of the Magistrates in the Land are not so zealously affected to prosecute the people of God.

*Orth.*

The Conventicles  
Act, forbidding  
Conventicles.

*Orth.* See now how safe you are, yet it is persecution, oppression of Consciences!

*Scrup.* Yet still the Act of Uniformity is in force.

*Orth.* Look now, that Act takes away only the preferment of some few of you (as what State can prefer those who have sworn to overthrow it and its Constitutions, and will not renounce that Oath, which is their case that come under the stroke of that Act) and not the conscience of any of your consciences, and your livings are not all one with you.

*Capt.* Prithee what dost thou spend thy breath with that *sniveling* pretender! there is no hope of him here where he may serve any God for twelve Crowns.

*Scrup.* We might have had the same liberty in our native Country.

*Capt.* You have deserved it indeed, so good use you made of the last kindness of that nature.

*Scrup.* Why we are men fearing God, and loving righteousness.

*Capt.* And why not fearing God and honouring the King; and meddling not with them who are given to change! But that Text is not in the last Edition of the Geneva Bible, nor in *Cannes Alcoran*.

*Merchant.* Lord! What good men are these Blew Cap Saints, these Scotch Christians, these *Knockers* Protestants? Butter will not now melt in their mouths; what is it to be poor? now we must be Religions! but if God would trust them with the Sword once more, what gallant thing would they do in the fear of God!

*Scrup.* No more then carry on the Reformation.

*Orth.* Reformation! it's a dreadful word, and in thy mouth imports no less then *ruine* and *desolation*: 'These are the men that propagate Religion by Warrs, force Consciences, nourish seditions, authorise conspiracies and rebellions; that put the Sword into the peoples hands; that sanctifie Tumults; preach off the heads of Kings, overthrow constitutions and Governments, undermine Lawes and settlement; that resist for Conscience sake, and teach others so to do for their Salvation; that make Christ a raiser of sedition, and his Religion a Firebrand; that give Kings too much reason to stand up, and the Princes to conspire together against Christ and against his Anointed; these are they that fear God, and speak evil of Dignities, and despise Dominion, & kill the devil for Gods sake. B 2 *Scrup.*

*Lord Bacon*

*Scrup.* Verily our late miscarriages are to be bewailed ! but our Principles are peaceable.

*Orth.* Bewailed ! yes now they do not prosper ! with what face can you say your Principles are so peaceable when your practice is so unquiet ; either never speak so well, or never live so ill : ----why I'll tell you, there have been two new Sects broached

\* 1542.

A mystery of Jesuitism.

Specul. Jesuit

Mistake] Jesuit.

Owen of running Register.

Hobin H.A.

Ies. l. 2.

Rabod. ut. 12. Loyola.

Ana Jesuit.

within this 120. years, both the \* same year, both to the same end, I mean the *Jesuits* and the *Presbyterians*, the one set up by *John Calvin*, the other by *Ignatius Loyola* ; the one is confessed to be the Bountifew of Christendom, the other is known to be the Incendiary of the Protestant part of it ; many have discovered the mad pranks of the one ----none indeed have yet laid open the sly insinuations of the other.

*Merch.* I have brought over as good an Historian as *England* ever bred, we will go to him and he will give you an exact account of this Schisme in *England* from the very Egge, beginning at the time of *Edward* the sixth, and carrying it on to this very hour, throughout the several Reigns of *Queen Mary*, *Queen Elizabeth*, *King James*, *King Charles* First, *King Charles* Second.

*Orth.* A match ! let us go together and call a Court, and with that Gentlemans assistance try these grand Pretenders by a Jury of our *English* Historians.

*Capt.* Agreed ! and O my conscience you will find such a mystery of iniquity from time to time carried on was never managed on *English* ground ! a plot of an hundred years continuance ! a Government within a Government ; a design to blow us up with white powder : first you will find them scrupulous, next stubborn, and at last turbulent ; first they beseech, then expostulate, now they flatter, anon they threaten ; now they beg against a Ceremony ; anon they petition against King and Bishops ; to day you will find them creeping about the Court, to morrow they are canting to the people, &c.

*Orth.* Let us to work impartially and seriously, that we may see the bottom of these men.

*Court.* O yes, O yes. ----

O ye Nonconformists, hold up your hands ---- You are Indicted of several Plots, Conspiracies, Disturbances, Contrivances and Designs against the wholesome orders of this Church, the welfare and Govern-

ment of this Realm, ever since the Reformation; are you guilty or not *Smertm. p. 72*  
 guilty? *Ordin. Conc. the direct.*

*Nonconf.* We bleſs God for the Reformation begun in this and other Churches; but (becauſe nothing was ever by men at one time begun and perfected, much leſs ſo good a work as that was *Neces. reform. p. 16.* meeting with ſo great oppoſition from within and without) we deſire in compliance with the mercy of God diſcovering himſelf to us more and more every day, *to go on to perfection; not as if we had already attained, or were already perfect—but this one thing we do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before—&c.*

*Court.* We muſt needs interrupt you, and deſire you to answer directly in due forme of Law, *whether guilty or not guilty;* And what Plea ſoever you have to offer in your own behalf ſhall be in due time, place and order received with favour, heard with patience, and debated with all equal impartiality.

*Nonconf.* In ſubmiſſion to that authority which (whatever is thought of us, or ſuggeſted concerning us) we obey for conſcience ſake, as ordained of God; we plead in due form of Law *Not guilty.*

*Court.* By whom will you be tried?

*Nonconf.* By the great God before whom we ſtand, whoſe eyes ſee, whoſe eye-lids try the children of men; and by thoſe faithful men who have reported the tranſactions of this laſt age impartially, concealing nothing out of fear, nor ſpeaking any thing out of favour, not omitting anything through ignorance, nor neglecting any thing in *forgetfulneſs*, but delivering words of *truth* and *ſoberneſs* with good authority, not overſwayed by partiality, or corrupt affection, nor by aſſed by love or hatred.

*G. L. B. L.* When it pleaſed God (who makes all things work for the beſt) to make uſe of *Henry* the Eighth paſſions and private intereſt in order to a publick good, ſo far as that his bold attempts ſhould make a way to the pious indeavours of thoſe that came after him for that Reformation the whole World wiſhed; as in other Churches ſo in this there roſe up ſome men ſpeaking *perverſe things*, and drawing away *Disciples after them*, ſtirred up as it ſeared by the Church of *Rome* which endeavoured to hinder that bleſſed work by an inward diſiſion and domeſtick conſuſion, which had in vain oppoſed by outward power and foreign intereſt:

interest: For as Mr. Baxter observes very well out of Luther in his Book against the Anabaptists; *When the reformed Ministers had spent some years in building the Church, the Romish adversaries raised up some strange-spirited persons who should destroy it in few Months.*

*Nonconf.* Verily we do not remember that any of us made any opposition to the first Reformation, in which many of us had the honour of being Instruments in the Lords hand, which we owned with the loss of all that was near and dear to us; *and many of us sealed it with our blood*; although we must confess we did endeavour to carry the Reformation so far as might be most agreeable with the Word of God, most answerable to the Primitive Churches way, and neerest the pattern of other Reformed Churches, with whom we desire to hold Communion in the great concerns of Christianity.

*Court.* What you did, the World took notice of; for these things were not done in a corner; but that you may be proceeded with more clearly, distinctly and satisfactorily, those of you who lived in King Edward the sixth dayes, and practised at the first Reformation, may hear the Evidence we have against them, and the rest may withdraw.-----

*Nonconf.* We submit.

*Court.* Mr. Calvin---Our Evidence against you, is, 'That since you had prevailed in Geneva for a Government and order according to your own humour, fancy, and judgement, the necessity of that place and time, you were not contented to see any thing established in other Churches without your consent and approbation; and particularly that you went beyond your own line as an *adversarius in christo*, or one busie in other mens matters about the affaires of England: First, When you sent Letters to Martin Bucer to take heed of his old fault; (for a fault you thought it was to *run a moderate course*) as we do here in Reformation, neither keeping too neer, nor going too far from Rome: 2 When you offered your assistance to Arch-Bishop Cranmer, and being refused by him, because of your rigidness, you tampered in a very long Letter with the Lord Protector *Somerset*, that most Ceremonies should be altered, and that he should go on to reforme the Church without regard to peace

at

*Hist. reform.*

p. 79. *Church*

*History* p. 119.

*Calvins Ep. ad Bucer.*

*Calvin ad Cranmer. ad P. etc.*

'at home, or correspondence abroad, either in altering, adding, A 2. Ed 6.  
1549.  
 'taking away, or moderating the Liturgy, Discipline and Cere-  
 'monies: And besides you writ that the Godly Homilies should ad Protest.  
 'by no means be allowed for continuance, or be looked upon as  
 'a rule for the Church, or constantly to serve for the instructi-  
 'on of the people, contrary to the judgement of *Martin Bucer*,  
 'to the scandal of the *Zuinglian* Gospellers, who ever since al-  
 'most declaimed against them; and when your agents and argu-  
 'ments had raised some disputes about the Ceremonies of the  
 'Church then by Law established; you writ for a peace, which  
 'you would have composed, not by bringing the Nonconformists  
 'to a Conformity; but by encouraging them in their Noncon-  
 'formity against our Law, order and peace.

Mr. *Calvin*. 'Indeed as I had done at *Geneva*, so I was willing. ad Protest.  
 'others should in other Gospel Churches endeavour to bring  
 'things to the pattern in the Mount; and take care that nothing  
 'should be exacted, which is not warranted by the word of God; &  
 'there being nothing more distastful in the eyes of God then  
 'worldly Wisdom, either in moderating or going backward, but  
 'merely as we are directly by the Word of God; and according-  
 'ly I write my poor advice to most Christian Princes that looked  
 'towards Reformation.

Mr. *Hooker*. Your advice we highly value, as esteemed by us the  
 'most learned and wise man, that ever the *French* Church did Preface Eccle  
Policy.  
 'enjoy since the hour it enjoyed you; yet you must understand  
 'that it did not become you to obtrude upon the Church of  
 'England a new way you had found out for the City of *Geneva*,  
 'agreeable to the temper of that people and that time, so disa-  
 'greeing with our temper and our time, especially since you  
 'could not bring that way to *Geneva* it self without the consent  
 'of the people: Two things of principal note there are which  
 'deservedly procure you honour throughout the Christian  
 'World, 1. Your exact institutions of Christian Religion.  
 '2. Your no less industrious exposition of Scripture according Bancroft Dis-  
cipl. ne p. 106.  
 'to those institutions; in which two things, whosoever bestowed  
 'their labour after you, you gained the advantage of prejudice a-  
 'gainst them if they gainsaid you, or of glory above them if  
 'they consented; yea, that which you did in the establishment of  
 'your



FROM. MATH.  
De t. b. Discipl.

COURT. epist. p.  
69.

Latimers Ser-  
mon 1607. p.  
83.  
Church Hist.  
Dang. possi. p.  
63.

Hal. descrip.  
p 66:

your way was *harmless*, as being necessary; but what you have taught for the countenance of it established is blame-worthy, because out of love to your own prudent invention you endeavour to persuade the World that what you found out as yesterday was established by God since the beginning of Christianity; we take it not well that what you with much ado imposed upon your own people by your own, should be imposed upon us as from Divine Authority; and that you should, to that purpose disparage the antient Rites of the Church, as *ineptia, nugæ, triffles*, and I know not what; O Mr. Calvin, Mr. Calvin, There will come a time when three words uttered with charity and moderation, shall receive a far more blessed reward then three thousand Volumes written with disdainful sharpness of wit: We wonder that you who said, That you did highly approve a Forme of Prayer, Doctrine, and established Administration of Sacraments, which it should not be lawful for the Ministers themselves to neglect, that Provision might be made for the ignorant and unskilful: 2. That the consent of the Churches might be more apparent: 3. That Order may be taken against the desultory levity of them who delight in Innovations: We wonder that you should encourage some Zelots at home and abroad, to procure so many alterations of and enemies to the Common Prayer in the year 1547. and 3: of King Edward the sixth; in so much that Reverend Father Latimer was faine to say in a Sermon before King Edward a little before his Death, That the Admiral was gone, I heard say he was a seditious

man, a contemner of Common Prayer, I would there were no more in England; well he is gone, I would he had left none behind him. Bish. Bancroft. Mr. Calvin was not the only man that disturbed the peace of our Church by countenancing these Innovations, and practising in Court, City, Country, and Universities by his Agents, till he had laid the first Foundation of the Zuinglian faction, who laboured nothing more then Innovation in Doctrine and Discipline.

Court. We pray you (Sir) what was the maine engine that Mr. Calvin used to bring his way into so much credit and esteeme among us?

Bish. Bancroft. By insinuating to some men well affected the practise of the poor reformed Churches who not being able to set



set up the Primitive, were over-ruled by his authority to comply with his way; and gaining an improvident Indulgence unto *John a Lasco*, with a mixt multitude of *Poles* and *Germins* to have the Priviledge of a Church for him and his, distinct in Government and Worship from the Church of *England*, by Letters <sup>uten Lovig</sup> *Nor of Dutch* <sup>cong.</sup> *Pattents* in *St. Augustine* neer *Broadstreet*, to be hereafter called *the Church of the Lord Jesus*; whence we may observe, 1. Of what consequence it is to tolerate any people though never so inconsiderable, in a way of separation.

*Mr. Durel & Dr. Basile*. Whereas it was suggested by several that most Reformed Churches walked in the way of *Calvin*; and that the Church of *England* must submit to that way to preserve its Communion with other Churches: We will make it appear that there is no Rite, Ceremony, or order of the Church of *England* but is observed in some of the Reformed Churches, and some of them are observed in all.

*Court*. Thus encouraged from abroad, and indulged at home, that party began to appear more publicly: And you *Mr. Bucer* and *Dr. Peter Martyr* must needs scruple at some Ceremonies, Vestments, the one as Kings professor at *Cambridge*, the other as *Margaret* professor, and Canon of *Christ-Church* in *Oxford*, though with such moderation as that we have no more to say to you but that we are sorry the oversight of those times furnished the Universities, and filled up the Chaires with men of your Principles, to lay up in those universities of Religion and Learning, the seed of a separation, dissent and schisme, that may continue as long as this Church stands: we are sorry to hear that you Doctor *Bucer* refused some Ceremonie at *Cambridge*, especially that you would not use a square Cap, because forsooth your head was Round. *Fall. Church History.*  
We are sorry likewise that you *Dr. Martyr* should encourage the Nonconformists in your Letter *July 1. 1550.* by saying that 'You thought it most expedient to the good of the Church, that they, and all others of that kind should be taken away, when the next opportunity should present it self: for (say you (as we judge) uncharitably) 'Where such Ceremonies are so stilly contented for, as are not warranted and supported by the word of God, there commonly men are less sollicitous of the substance of Religion, then they were of the circumstances of it: *Alor. Dam.*  
'and *Eccles. Rest.*  
*P. Martyr Opusc. de 2. p. 63.*

and that you say in your Letter of the 4. Nov. 1559. that you never used the Surplice when you lived in *Oxford*, though you were then a Canon of *Christ-Church*, and frequently present in the Quire.

And for your part *John a Lasco*, you might have been contented with the great indulgence of a gracious Sovereign to set up a Church with an express order to all the Bishops of the Realm not to disturbe you in the free exercise of your Religion, and Ecclesiastical Government; notwithstanding, that you differed from the Government and formes of Worship established in the Church of *England*; and not have abused his Majesties goodness so far, as to appear in favour of the severall factions which then began more openly to shew themselves against the established orders and laudable Customes of the Church; and to write that scandalous Book called *Forma & Oratio totius Ecclesiastici Ministerij*, much to their encouragement who impugned all Order and Discipline; and you must countenance those that refuse to wear the Cap and Surplice, and to write to Dr. *Bucer* to declare against them; for which you were severely reproved by that moderate and Learned man.

Opinion of  
divines beyond  
Sea. p. 19.

*Doctor Martyr, Doctor Bucer, and John a Lasco.*

Truly we are very sensible of the great favours we have received from the Church of *England*, and are very sorry that there fell from us any expressions, and that there was allowed by us any practice that occasioned the saddest difference that ever happened in the Church of *England*, if we consider the time how long it continued, the eminent persons therein engaged, and the doleful effects thereby produced; and we observe that there have been three degrees of Nonconformists; 1. Those in our dayes in King *Edwards*, who scrupled only at some Vestures and Gestures. 2. Those in Queen *Elizabeths* time, who excepted against several things in the Common Prayer, Canons, and Articles. 3. Those since who have laid the Axe to the Root of the Tree, and destroyed the Government it self.---

Court. After these men had been a while among us, two opposite parties plainly appeared.

1. The Founders of Conformity such as by politick compliance and cautious concealment of themselves in the dayes of King

King Edward the sixth were possessed of the best preferments in Church History the Church, and retained many Ceremonies decent and ancient; *Edw. 6. 2. 402.* the Authority of *Cranmer*, and the Divinity of *Ridley* headed these Parties, the former being the highest, the latter the hottest for Conformity.

II. The Founders of Nonconformity, such exiles as living in States and Cities of popular reformation, were well affected to the Discipline of the places they lived in; who returning late to England were at a loss for preferment, and renounced all Ceremonies practised by the *Papists*; *John Rogers* Lecturer of *Pauls*, and Vicar of *St. Sepulchers*, and *John Hooper* afterwards Bishop of *Gloucester*, were the Ringleaders of this party.

And that these Divisions grew to that height that the King with the advice of his Counsel sets out a Proclamation *Septem. 23.* to this purpose, *Whereas of late by reason of certain Controversies and seditious Preachers, his Majesty moved with the tender Zeal and love he had to the quiet of his Subjects, hath forbidden any to Preach without Licence from the Lord Protector, or the Arch-Bishop of Canterbury, upon hope that they whom they Licensed should Preach and set forth only such things as should be to Gods honour, and the benefit of the Kings Majesties Subjects: Yet seeing such Preachers did still behave themselves irreverently, and contrary to good order in Preaching against such good instructions as was given them, whereby much contention and disorder might rise and ensue in his Majesties Dominions; Wherefore his Highness minding to see shortly one Uniforme Order throughout the Realm, and to put an end to all Controversies in Religion, for which purpose he hath called together the Learned men of the Realm, doth inhibit all publick Preaching, wishing all Ministers in the mean time to pray for a blessing on the Convocation; and so to endeavour themselves that they may be ready to receive from the Convocation a most Godly, quiet, and Uniforme order to be had throughout all his Majesties Realms and Dominions.* *Edw. 6. 2. 1543.*

*L.A.B.C.* I pray, who appeared first against the order of the Church, and how did they behave themselves?

*L.B.W.* To feel the pulse of authority, one *Dr. Glazier* as soon as ever Lent was over 1547. (and it was well he had the patience to stay so long) affirms publicly in a Sermon at *St. Pauls Cross*, That Lent was not ordained of God to be fasted on, nor the

## The Mystery and Iniquity

A
 eating of Flesh to be forborn, but that the same was a politick Ordinance of men, and might therefore be broken by men at their pleasure. For which Doctrine as the Preacher was never questioned, the temper of the times giving encouragement enough to such extravagancies. so did it open such a gap to carnal liberty, as the King was faine to shut up by Proclamation on the 16. of Jan. and the Protector by an Army raised under pretence of a Warr with Scotland: 'He knowing very well that all great Counsels tending to Innovation in the publick Government (especially where Religion is concerned) are either to be backed by Armes, or otherwise prove destructive to the undertakers.

A
 L. B. L. Who was the next who appeared against the Kings Orders and injunctions.

C
 L. B. G. 'Encouraged by *Glasiers* boldness and impunity, several persons began to run out to some excesses, which occasioned these Words in a Proclamation of the 8. March 1547. *We wish all men with such obedience and conformity to receive our Order, that we may be encouraged from time to time further to travel for the Reformation, and setting forth of such Godly Orders as may be most to Gods glory, the edifying of our Subjects, and the advancement of true Religion; Willing all our Subjects in the mean time to stay and quiet themselves with this our Direction, &c.* As men contented to follow authority, and not rashly to run upon such courses as may hinder what they intend to promote: For now there arose persons by the name of Gospellers that dispersed (as Bishop Hooper observes in the Preface to his Commandments) several Blasphemies and Heresies; and some *Anabaptists* who lurking in the late Kings time began to appear publicly, and were convicted at St. Pauls before the Arch-Bishop of Canterbury and others, where being convicted of their errors, some of them were dismissed with an admonition, some were sentenced to a recantation, and others were condemned to bear their Faggots at St. Pauls Cross: these persons among the many wild Opinions they vented, were notorious for this one. (*a Campneyers* Writings, one of themselves, but converted, declared) 'That they laid all they did upon the eternal Predestination, making God who is of purer eyes than to behold any, the Author of their iniquity.

Court. It's true these wild persons and the Women that were
 banc

burnt for heresie, might disturbe us: but who kept up the old cause of Nonconformity?

*Witnesses.* One Mr. *John Hooper* a grave and Learned man, who had lived a while in *Zuricke* with *Bullinger*, and returned after *Henry* the 8s. death with very good affections for the way of the *Zuinglian* and *Helvetian* Churches; and by his frequent preaching and learned Writings having got credit and esteem with the Earle of *Warwicke* and other great men, was preferred Bishop of *Gloucester*; but when he came to be Consecrated, he utterly refused the Episcopal Habits wherein he was to appear at his Consecration by the rules of the Church; and the Arch-Bishop *Cranmer* would not Consecrate him without them.

*Court.* Why do not you my Lord, use these innocent and harmless Weedes?

*church H<sup>is</sup>.*

*Hooper.* I put my self upon the trial of the Searcher of Hearts, that no obduracy, but meer Conscience makes me refuse these Ornaments.

*Court.* These Ornaments are indifferent of themselves, and of ancient use in the Church.

*These are  
their own  
Words.*

*Hooper.* They are useles, being ridiculous and superstitious.

*Court.* Nay, my Lord, being enjoyed by lawful authority, they become necessary, not to Salvation, but to Church Unity.

*Hooper.* Being left indifferent by God, it is presumption in man to make them necessary.

*Court.* By a moderate use of these Ceremonies we may gain Papists into the Church.

*Hooper.* While you hope to gain Papists into the Church, you will lose many Protestants out of it.

*Court.* You discredit other Bishops who have used this Habit.

*Hooper.* I had rather discredit them then destroy mine own Conscience.

*A.B.C.* How think you being a private person, to be indulged with, to the disturbance of the publick Uniformity of the Church.

*Hooper.* If it please your Grace but to read these Letters, I hope you will be satisfied.

*A. B. C.* *These are to desire that in such reasonable things where- Hoopers Letter from the*  
*in my Lord Eliot of Gloucester craveth to be borne withall at your Earle of War-*  
*hands, You would vouchsafe to shew him your Graces favour; The*  
*principal*

'principal cause is that you would not charge him with any thing burdensome to his Conscience.

J. Warwick.

King's words  
Letters.

'We understand you do stay from Consecrating our well beloved Mr. John Hooper, because he would have you omit, and let pass certain Rites and Ceremonies offensive to his Conscience, whereby ye think you should fall in Premunire of Lawes; We have thought good by advice aforesaid, to discharge you of all manner of dangers, penalties, and forfeitures you should run into, by omitting any of the same, and these our Letters shall be your sufficient Warrant and discharge.

EDWARD REX.

'My Lord of London, What shall we do if we indulge him, we open a gap for licentiousness; if we refuse him, we incur his Majesties displeasure.

Ridley Bp. Lond. Publick Uniformity shall never be broken to satisfy a private humour; I had rather displease his Majesty, then break his Lawes; especially seeing I observe it is the design of the whole faction to feel the pulse of authority; for Mr. Calvin hath written already to the Lord Protector to lend Mr. Hooper an helping hand, whereby we are to understand that the whole Party is engaged.

Court. Truly Mr. Hooper, though we honour your Parts and Piety, yet for your contempt and disobedience we can do no less then send you to Prison.

Hooper. May it please your Honours, having consulted with Peter Martyr and Mr. Bucer, and with some of his Majesties most Honourable Privy Counsell, I shall very willingly wear my Episcopall Robes at my Consecration, and attendance upon his Majesty, upon condition I may be dispensed withal from wearing it at ordinary times as my daily Habit.

Court. Much must be allowed his Majesties most Honourable Privy Counsell, much to your piety and worth, and much to peace; but let no man presume upon the like indulgence for the future.

Bish. Gardiner. Who do I see there? Mr. Tim, are you not a Deacon? What do you appear in a Coat and Stockings of divers Colours; is that a fit Apparell for a Deacon?

Tim's words.

Tim. 'This Vesture doth not so much vary from that of a Deacon

Deacon as your Lordships from that of an Apostle.

*Court.* You forget your self-----Take him Jaylour, this is the effect of Indulgence.

*Bish. Ridley.* Mr. Rogers, I pray do you come hither; you are Prebend, and Lecturer of *Pauls*, why do not I see you in your Cap and Tipper as the other Prebends your Brethren? A

*Mr. Rogers.* I will never agree to that part of Conformity, his own words.  
 "but on this Condition, that if you require the Cap and Tipper,  
 " &c. then it should be also decreed that all Popish Priests (for a  
 " distinction between them and others) should be constrained to  
 " wear upon their S'eeves a Chalice with an hoste upon it.

*Court.* Nay, Mr. Rogers, do not you *teach* us how we shall Govern the Papist, but *learn* you how to obey your self. L

*Bish. Horne.* I pray Mr. Prolocutor, why did Mr. *Philpot* leave the Convocation house lately?

*Prolocutor.* According to the laudable Customes of this Realm and Church I put Mr. *Philpot* to his own choice, whether he would wear the Cap, the Tipper, and other Ornaments which Divines wear, (to which he was then averse) or depart the Convocation house? he fairly forfook the House.

*Court.* Alas! to what sad times are we reserved, when a few mens fancies and opinions shall controule the whole Church!---- what will be the issue of these extravagancies! Did you hear how one *Sir Steven of Christ-Church* about a moneth ago Preached down the Names of Churches, Dayes and Moneths; that Fifth-dayes should be altered, and Lent should be at any time, but between *Shrovetide* and *Easter*: Did you hear how he went from the Church to the Elmes to preach, and from the high Altar to the Church door to read Communion service; what will be the end of these things! *Principiis obsta*: Do you hear how many Letters *Calvin* hath sent to this Realm, 1. To the King, exciting him to proceed to a through Reformation according to his project. Another to the Counsel telling them how many things were amiss in the Church and Kingdome. And another to the Arch-Bishop of *Canterbury*, certifying him that there was an whole mass of Popery in the Common Prayer.



## CHAP. II.

## Queen Maries Reign.

A. 1. Mar.

Church Hist.

**C****COURT.** Whilest mutual animosities were heightened between the Opposers and Asserters of the Liturgy, Providence put a period for a time to that Controversie in *England*; such who formerly would not, soon afterwards durst not use the Common Prayer, Mass and Popery being set up by *Queen Mary* in the room thereof: As when Children fall out and fight about the Candle, the Parents coming in and taking it away, leave them to decide the differences in the dark: Do you think this Controversie died with the happy times of King *Edward*? No, the poor Protestants carry it over with them to banishment, 1. To *Embsden* in *East Friesland*; 2. To *Wesel* in the Low-countries; 3. To *Arrow* in *Switzerland*; 4. To *Strasburg*; 5. To *Zurich*; 6. To *Francford* on the *Meyne*. Mr. *Fuller*, will you be pleased to acquaint the Court with the Opposition made against the Church of *England* at *Francford*?

*Fuller.* If you take no more delight in hearing, then I in discouraging on so doleful a Subject, you will shew little cheerfulness in your faces, and less joy in your hearts; yet will I relate this sorrowful accident impartially, the rather because the Pen-knives of that age are grown to Swords in ours; and their Writings laid the foundations of the fightings now adayes.

**Court.** Proceed (Sir) to the History of these Nonconformists when the Protestants were banished in *Queen Maries* dayes.

*Fuller.* The *English* Protestants came first to *Francford* *Jun. 24.* and on the 14. of *July* had a Church allowed them by the special favour and mediation of Mr. *John Glanberg*, one of the chief Senators of that State; but upon condition that they should not dissent from the *French* in Doctrine, or Discipline, or Ceremony, least thereby they should minister occasion of offence, --- And in conformity to the *French*, 1. They concluded that the answering aloud after the Minister should not be used. 2. The *Litany*, *Surplice*, and other Ceremonies in service omitted as superfluous and



and superstitious. 3. That there should be another Confession of more effect as they said, and framed according to the state and time. 4. That after a Psalm a Prayer for the assistance of Gods spirit; and the Sermon with the Articles of Belief with another Psalm, they should dismiss the people with a blessing. 5. That there should be a prayer for all the Church after Sermon.

Court. What strange alterations are these but were they contented to set up this new way among themselves?

Fuller. No, but they require those of Zurich to come thither and joyne with them in that new way, 'Declaring the necessity of joyning themselves in one Congregation, where they might serve God in purity of Faith, and integrity of life, having both Doctrine and Discipline free from any mixture of superstition: But they of Zurich excused themselves; 1. Because they saw no necessity that all the English should repair to one place, it being safer to adventure in several Bottoms. 2. Because they were peaceably seated, and courteously used at Zurich; and did not see how they might be all entertained at Francford. 4. Because they were resolved not to recede from the Liturgy used in England under the Reign of King Edward the sixth.

Court. How began the trouble at Francford?

Fuller. Mr. Chambers and Mr. Grindal came from Strasburgh with a motion to those of Francford that they might have the substance and effect of the Common Prayer, though such Ceremonies and things which the Country would not bear might be emitted. Whereupon Mr. Knox the Pastor of Francford and others drew up a Platform of the English Liturgy as used in England under Edward 6.

Court. I pray what was Mr. Calvins Judgement of it?

Fuller. He in a Letter of 20. Jan. 1555. saith, 'That in the English Liturgie there was not that purity which was desired to be; and although these things were at first tolerated, yet it behooved the Learned, Grave, and Godly Ministers of Christ to enterprize further, and to set forth something more filed from Rust and purer.'

Court. What was the effect of this Letter?

Fuller. This struck such a stroke, especially in the Congregation at Francford, that some therein who formerly partly approved, did afterwards wholly dislike; and more who formerly disliked, did now detest the English Liturgy.

D

Court.

*Court.* O sad! at first some Garments and Vestures were disliked; then some passages in the Liturgy, and now the whole Liturgy itself! but we entreat you go on.

*Fuller.* The Learned, and Prudent, the pious and resolute Dr. Cox coming out of *England* and arriving at *Frankford* with several other men entred the Congregation *Mar. 13.* behaving themselves according to the Customes, Rites, Ceremonies of the Church of *England*; which Customes the Pastor Mr. *Knox* preached against as superstitious, impure and imperfect, and withal prevailed with Mr. *Glauber* so far that he publickly professed that if the reformed order of the Congregation of *Frankford* were not therein observed, as he had opened the Church door to them, so would he shut it again. *a. a. a.*

*Court.* Who was active there against the Church besides?

*Fuller.* One *Will. Wittingham*, one (though of less authority) yet of as much affection to the cause as *Knox* himself, who could not endure the great *Engliss Book*; for so he called the Liturgy.

*Court.* What did these say for themselves.

*Fuller.* They murmured that Arch-Bishop *Crammer* had composed a far more pure Liturgy, but the corrupt Clergy (they said) would not admit of it.

*Court.* Who else opposed the Church of *England*?

*Fuller.* One *Ashley*, who set up the people above the Ministers; and occasioned the drawing up of a new Discipline, which occasioned new troubles, and the choice of new Pastors; untill by the mediation of Dr. *Sandy's* and others they were perswaded to some tolerable agreement.

*Court.* I pray let the persons concerned answer to their Names.

*Register.* Mr. *Williams*, Mr. *Knox*, Mr. *Wittingham*, Mr. *Fox*, Mr. *Gilby*, Mr. *Goodman*, Mr. *Cole*, Mr. *Wood*, Mr. *Keth*, Mr. *Kelk*, Mr. *Hilton*, Mr. *South-house*, Mr. *Purfoot*, Mr. *Escot*, Mr. *Grafton*, Mr. *Walter*, Mr. *Kent*, Mr. *Hillingham*, Mr. *Carier*, &c.

*Court.* Could neither the love of peace nor compassion of your suffering mother, nor the offence of the Reformed Churches, nor your own dangers keep you within compass, order & government!

*Nonconf.* We aimed at pure Reformation, an holy communion with other Churches, and the peace of Protestants.

*Court.* Truly you have layed the foundation of the most dangerous

gerous Schisme that ever was in the World ; and what the issue may be God only knoweth, and late Posterity may suffer : O why cannot you agree seeing ye are distressed brethren ? O why cannot the great things wherein you agree unite you, rather then the small matters wherein you differ should divide you ? Greatly doth it concerne all of you in your places, and orders to put to all your powers, prayers, and interest, for preserving the Unity of the spirit in the bond of peace, that in nothing you give offence to the Church of God ; rather be willing to silence and smother your private judgements, and to relinquish your particular liberties and Interests ; to question and mistrust your singular conceits and fancies, then to be in any such thing stiffe and peremptory against the quiet of Gods Church ; the weak to be humble and tractable ; the stronge to be meek and merciful ; you the Pastours to instruct the Ignorant, to reclaim the wandering, to restore the lapsed, to convince the froward with the spirit of meekness and compassion : And trouble not your Superiours by ungrounded Scruples, uncharitable prejudices, or unquiet, and in the end uncomfortable singularities : If any consolation in Christ, if any comfort of Love, if any fellowship of the Spirit, if any bowells and mercies, *Be ye like minded* ; take heed of strife, of vaine glory, of pride in your own conceits, of censure of your brethren, of private respects, lay aside your own reputation, have such humble judgements as that you may be willing to learn any though unwelcome truths, and to unlearn any though a darling error ; have such humble lives and purposes, as that you may resolve to obey with duty, whatsoever you are not able with reason to gainsay, to the suppressing of those unhappy differences, wherewith by the cunning of Satan the Church of God is like to be too much disquieted. Whoever therefore by pride or faction, schism or ambition, or novel fancies, or arrogance, or ignorance, or sedition, or popularity, or vain glory, or envy, or discontent, or correspondence, or any other carnal reason shall *cause Divisions and offence* : we shall not need load them with any other guilt then the Apostle doth, *That they are not the servants of Christ*, Ro. 16. 17. You that are Governours, rule with authority and meekness ; you that are Teachers teach with wisdom and compassion, that you cut off occa-

'sion from those that seek occasion, and may open a way by peace  
'and holiness to your Native Country.

## CHAP. III.

*Queen Elizabeths Reign.*

**C***Court.* There is a restless party that will never suffer the Church to be quiet; who when they could not prevail by force at *Frankford*, endeavour to carry on their design by Policy from *Geneva*: For when they heard that *Queen Elizabeth* was come to the Crown, (who they thought would favour the most moderate and prudent Reformation) that the world might believe that they were for peace, they write to the *English* at *Frankford* by *Will. Creth Dec. 15.* That all offences heretofore taken or given, might be forgotten, and that for the future they might no more fall out again for superfluous Ceremonies. But however to make sure work, *Calvin* writes that the *Queen* cannot be Head of the Church, so that if she would, she cannot establish the Liturgy, with the Rites and Ceremonies of the Church of *England*.

*Vid. Sand. de  
schif. Ang. l. 3.  
p. 116. Holl.  
ag. inst. Rein.  
316.*

*A. B. C.* See how they are improved; first they refuse some Gestures and Ornaments, next they dislike some passages in the Liturgy; and at last they throw away the Liturgy it self: and now they deny the *Queens* Ecclesiastical authority whereby these things are established. So that now the Axe is laid to the root of Tree,---the very Papists being taught by the Centuriaters and *Calvin* to deny the *Queens* Supremacy.

*Court.* What was the next appearance of this Party?

*H Ch.* One Mr. *Gilpin* a grave, pious, and reverend person, refuseth the Bishoprick of *Carlisle*, as that party thought, to the great disparagement of that Order.

*Court.* Mr. *Gilpin*, did you refuse that Bishoprick out of any disaffection to that Office?

*Gilpin.* No verily; but because I had so many Kindred about *Carlisle*, at whom I must either connive at many things, not without hurt to myself, or else deny them, not without offence to them;

them; to avoid which difficulties I refused the Bishoprick. *O. p. p. p.*

*Court.* What was the next attempt of this Party?

*H. H.* Having declared that the Queen was not Head of the Church, they undertake to reforme it without her.

*Court.* How durst you meddle with the Church without order?

*Nonconf.* Idolatry is not to be permitted a minute; all that have power, have right to destroy it for Gods glory; if Sovereigns forget, it is fit Subjects should remember their duties.

*Court.* Do you know what you say? though you may reforme private persons, and families, and refrain to communicate in any outward act contrary to Gods Word; yet publick Reformation belongeth to the Magistrate; and a good deed may by you be ill done, for want of a calling to do it.---

*Non licet populo renuente magistratu Reformationem moliri.*

*Court.* What was the next practice of these men?

*Fuller.* They procured that the 20th. Article, viz. that the Church hath power to decree Rites and Ceremonies, &c. was by the malicious cunning of that opposite faction left out of the Printed Articles. *p. p. p.*

*Bp. Linds  
speech in Star-  
Chamb.*

*Court.* But let us have further evidence concerning these men and their way.

*Fuller.* When the Reverend Bishops urged subscription to the Liturgy, the Ceremonies, and Discipline of the Church, Mr. Fox appeared before Arch-Bishop Parker to subscribe, the old man produced the New Testament in Greek; *To this (saith he) will I subscribe;* and when a subscription to the Canons was required, he refused, saying, *I have nothing in the Church save a Prebend of Salisbury, and much good may it do you if you will take it away from me.*

*Dr. Lawrence Humphry* refuseth subscription, saying, that they should never have his hand, who had not his heart.

And one *Gilby*, more furious, declaimed against Ceremonies, calling them the known liveries of Antichrist, cursed patches of Popery and Idolatry, worse then Lousy, &c. *William Wittingham*, and *Christopher Goodman* would say that they did not fly from Popery in Queen *Maries* daies to embrace it under Queen *Elizabeth*.

The last is *Thomas Sampson* Dean of *Christchurch*, who refused subscription.

*Court.*

*Court.* If any man teach otherwise, and consenteth not with heart and hand, to the wholsome forme of sound Words, and to the Doctrine which is according to Godliness, he is puffed up and knoweth nothing, but languisheth about questions and strifes of words, whereof cometh envy, strife, rayling, evil surmizes, froward disputations of men of corrupt minds and destitute of the truth: *q.q.q.* But did they content themselves in not subscribing?

*L.B.G.* No; for when the first race of peaceable Nonconformists were almost all dead, then behold another more active and zealous succedes them; as *Coleman, Button, Benson, Hilingham*, who inveighed against the established Church Discipline, accounting every thing from *Rome*, which was not from *Geneva*.

*Court.* Did they stop here?

*Cambd.* No; for they began to defame the Queen who established Church Discipline, endeavouring to batle Ecclesiastical authority by overthrowing the fountaine of it. For this year 1567. three London Nonconformists, *viz. Will. White, Tho. Rowland, Rob. Hawkins*, being cited before *Grindal* Bishop of London, and asked this question, *Have we not a godly Prince? speak, Is she evil?* They made their several Answers in this manner.

1. *White.* *What a question is that, the fruits do shew.*

2. *Rowland.* *No, but the servants of God are persecuted under her.*

3. *Hawkins.* *Why this question the Prophet answereth in the Psalms, How can they have understanding that work iniquity, spoiling my people, and that extoll vanity!*

*Court.* I pray what followed?

*Cambd.* They are imprisoned by her Majesty untill they made a Recantation. And in the year 1572. an Act of Parliament requiring that subscription, which was before sparingly pressed, and daringly deayed; that every Minister should subscribe before *Decemb. 20. 1562.* the Nonconformists kept private meetings in Woods and Fields, and private Houses.

*Court.* What *Mr. Cartwright*, are you turned Conventicler?

*Cartw.* That Name (which agreeth to *Anabaptists*) is too light and contemptuous, to set forth such assemblies, where Gods Word and Sacraments are administred, even by your own confession.

*Camb.* O *Mr. Cartwright*, it is you that sent an admonition to  
the

the Parliament concerning grievances with a remedy, viz. *The admitting of a platform of discipline by you prescribed.*

Court. What is that! an admonition? that is the lowest of Ecclesiastical Censures, and a preparative if neglected to suspension and excommunication; what? If the Parliament comply not with your admonitions, they must be suspended and excommunicated! you have brought things to a fair pass. We intreat you Mr. *Cambden*, give in some further evidences concerning these persons.

*Cambd.* When two admonitions made by Mr. *Cartwright* had been answered by Dr. *Whitgift*, and defended again by Mr. *Cartwright*, and at last unanswerably confuted by Dr. *Whitgift*; Mr. *Cartwright* either scorning, or not able, or not daring to answer, attempts some other designs, and particularly at *Wandsworth* in *Surry*, they presuming upon Parliament favour, set up their Discipline privately, which they could not establish publicly, with the assistance of Mr. *Cartwright*, Mr. *Field* Lecturer there, living in *London*, *Wilcox*, *Standen*, *Jackson*, *Bonham*, *Smith* of *Milcham*, *Serretloe*, *Cram* of *Roe-hampton*, *Edmonds*, *Clark*, *Travers*, *Barber*, *Gardiner*, *Cheston*, *Crooke*, *Egerton*; &c. &c. &c. Under whose wings a Congregation of *Dutch Anabaptists* assembled themselves without *All-gate* in *London*, who being discovered, eight of them were banished, and two notwithstanding Mr. *Fox* and other Non-conformists intercession for them, were burnt at *Smithfield*, by the Statute de *Heretico comburendo*.

*Fuller.* Yea, to countenance their way they pretended to dispossess several persons of Devils untill a trick was put upon them by one *Rachel Pinder* aged 12. years, who deceived the Ministers of *London*, from whom more prudence and less credulity might have been expected; what prayer! what fasting! what preaching! In a word these men grew so extravagant that Mr. *Fox* and others were deserted by them as lukewarme, and remiss in the cause. And among these rigid men, *Coleman*, *Furton*, *Hillingham*, and *Benson*, exceeded all of their own opinion.

*L.E.E.* Yea one of them *Deering* by name, was so bold as to tell Her Majesty that in persecution under her Sister *Mary*, her Motto was *Tanquam ovis*, as a sheep, but now it might be *Tanquam indomitajuvencæ*, as an untamed Heifer.

*Cont.*



*Court.* Surely the Queen still retained much of her ancient *Motto as a sheep*, in that she patiently endured so publick (and causeless) reproof, in inflicting no punishment upon him, save as they say she commanded him to forbear preaching at Court.*fff.*

*L.B.L.* Upon these mens perverseness, others were encouraged, particularly the Family of *Love* who appeared A°. 1580. set up by one *H. Nicholas* A°. 1550. maintaining strange communion with God, and venting phantastical and Allegorical interpretations of Scripture, and allowing themselves to *continue in sin*, that *Grace may abound*: which the Privy Counsel endeavoured to suppress by an Abjuration.

*L.B.C.* To what purpose are they abjured who teach in higher *Germany* that God hath freed them from all Oaths, Vowes, Promises, Covenants, Debts, and all carnal Obligations?

*A.B.L.* What should be the reason of this looseness in this Kingdome?

*P.H.* The turbulent Party had undet hand contrived that *Edmund Grindal* (a person a little inclined to their way) should be promoted to the See of *Canterbury*, who encouraged private Conventicles under the name of Prophecying, where all might *speak one by one, that all may learn, and all may be comforted*: which if permitted to take place, would occasion such Schisme and faction should prove the ruine of Church and Commonwealth.

*Court.* It is a strange thing to see how the vigilance and activity of these men insinuated their Cause to the favour of the chief men in Church and State: how with good words and fair speeches they deceived the hearts of the simple.

*L.B.B.* And now they had gotten an Arch-Bishop that would wink at them; the Nonconformists were not idle, but appointed a meeting at *Cockfield* (Mr. *Knewstubs* care) in *Suffolk*, where threescore of *Norfolk*, *Suffolk*, and *Cambridge* met together, to confer of the Common-Prayer-Book, what might be tolerated, and what was necessary to be refused in every point of it, Apparel, Matter, Forme, Daies, Fastings, Injunctions.

*L.K.* Yes, and they say they had another in *Cambridge*, finding so much favour as amounted to a connivance at their Discipline.

*A.Y.* What was the reason of this Liberty?

*Fuller.* 1. The State was so intent upon the *Jesuits*, that the Noncon-



Nonconformists escaped: 2. My Lord of *Leicester* in the Counsel, and my Lord of *Canterbury* in the Church, were looked upon as Patron generals to Non-subscribers: For indeed my Lord of *Leicester* (whether perswaded by the Lord *North*, or his own Policy I know not) though publicly complying with other Lords of the Counsel, yet privately engaged all his power and Interest for the Nonconformists.

*L.C.T.* Wherein did my Lord of *Leicester* make use of his Power for the Nonconformists?

*Fuller.* 1. He preferred the *Kentish* Ministers Petition for liberty of Conscience (in reference to the Liturgy, the Articles, and the Queens Supremacy, to which they were called upon by my Lord of *Canterbury* to subscribe and for further Reformation;) to the Lords of the Counsel; he made Mr. *Beale* an able and eager Clerk of the Counsel their friend; yea he procured a Letter from the Lords of the Counsel, viz. *Burleigh*, *Sbrensbury*, *Warwick*, *Nottingham*, *Huton*, &c. to the Arch-Bishop to suspend his severity against Nonconformists, and to restore those that were outed to their Livings for Nonconformity; yea he prevailed so far with *Burleigh* himself as to write to the Arch-Bishop, that as he would not have him so remiss, as to leave Ministers to their own liberty, so neither would he have him so rigid as to press Conformity to the height: *Omnia licent*, (saith he) *omnia non expediunt*: he set *Walsingham* upon writing to the Arch-Bishop for several Nonconformists, intimating to him, that Moderation must settle the Church.

*Court.* What effect did these great Intercessions produce?

*P.H.* They produced this effect, (that notwithstanding my Lord of *Canterburys* resolution to stand to the Rules of the Church) the Nonconformists at several meetings above said, decreed a new Platform, which they said consisted of things that might stand with the peace of the Church. Where they resolve first, That Schollars should not offer themselves, but stay untill they be called to the Ministry in certain charge by the Classis upon the recommendation of the Brethren. 2. None ought to conforme any further then the Classis alloweth him, and not at all to the Liturgy and Cannons now established. 3. Church-Wardens and Overseers should be turned to Elders and Deacons, &c. 4. That

there should be Claffical, Provincial and National Affemblies; yea and Comitial ones too.

*Lem.* What were they?

*Fuller.* That is meetings at the Commencements and Acts in *Cambridge* and *Oxford*, conveniently shadowed by a confluence of Minifters and people coming to thofe folemnities.

*Court.* To fee how great a flame a little sparke kindleth; to fee a party who from an hand bredch is improved to a Cloud that overfhadoweth the Heavens, the higher power of this Nation! But did they ftop at this?

*Cambd.* No; for one *Brown* of whom it was prefaged at *Cambridge* by *Dr. Still* and others, that he would difturbe the Church, returning from *Zealand* to *Warwick* with one *Herrifin* a Pedant, inveighed againft all authority; and fet up the *Independent*, or Congregational way, propagated by feveral Books untill *Coppen* and *Tbacker* were hanged for it, the one on the 4. of *June*, the other on the 6. of *June* 1583. at *St. Ed. Burg.*

*Court.* An wholefome feverity that fome fhould fuffer, and all fhould fear! But what became of *Brown* himfelf?

*T. F.* By the *Cecil's* favour, who were his Kinfmen and his own compliance, he lived at a Church, a good living in *Northampton-shire*, until the Year 1630. when he dyed for an affault and battery in *Prifon* at *Northampton*.

*Court.* Where was Authority all this while?

*T. F.* It difputed at *Lambeth* in two Conferences 1584. to no purpofe, and then preffed the Subfcription of thefe three Articles;

1. That the Queen had fupream Authority over all perfons and Caufes.

2. That there was nothing in the Common Prayer contrary to Gods Word.

3. That the Book of Articles was agreeable to that Word.

*Court.* Were they convinced by argument, or did they fubmit to Authority?

*T. F.* Neither; but (a Parliament being called 29. *March* 1585.) they fet up underhand a National Synod, who were better difcovered by their moving then by their meeting, whose practices were more conspicuous then their places; fome Agents

for

for them were all day at the door of the Parliament House, and some part of the night in the Chambers of Parliament men, effectually solliciting their business with them.

*Court.* How did this their diligence appear?

*P. H.* In the effects of it, this Parliament was observed so extraordinarily busie in Church Affaires, about approbation of Ministers, about Ecclesiastical Courts, Bishops, &c. that the Arch-Bishop *Whigist* was faine to write to the Queen to own her own Lawes, Orders, and Authority; which she did, consenting to no Material alteration.

*Court.* When this way failed them, what course took they?

*T. T.* They piece the Lions skin with the Foxes tayle; and what they could not do by Interest against the Arch-Bishop, they attempt by compliance with him.

*L. B. D.* How I pray!

*P. H.* Why Mr. *Cartwright* by *Leicesters* Mediation gets in with the Arch-Bishop, and is so civilly used by him, that *Leicester* writes a Letter of thanks to the Arch-Bishop, with a promise that *Cartwright* shall be at his service.

*L. B. O.* But doth the Arch-Bishop trust him?

*T. H.* The wary Arch-Bishop is not overfond of his friendship, but keeps him at distance, and writes to *Leicester*, *That he is at peace with him, but that he cannot without further tryal of him give him any License to preach.*

*Court.* What doth *Travers* do all this while?

*P. H.* He complains to his Patron the Lord *Burleigh* against the Liturgy.

*L. B. E.* What answer doth that wise Lord make him?

*T. F.* He demanded whether they desired the taking away thereof? They answered no; but only the amendment of what was offensive therein: Then said he, *Do you make a better, such as you would have settled instead thereof.*

*Court.* What did they?

*F. F.* They divided themselves into four Classes; The first whereof framed a new Liturgy after the forme of *Geneva*: The second altered it in 600. particulars: The third resolved on another model: The fourth dissented from the former: And so that wise Statesman put them off for the present untill they should agree.

*Court.* Then we may observe that it is not so much the Liturgy and Cannons that trouble them as that they have no hand in composing them; now we may presume that they are quieter.

*F. F.* No; for now they endeavour to overthrow the High Commission, and the Oath *ex Officio*; the one they perswade the World is against the Law of Liberty, *none is bound to betray himself*; the other against the Law of the Land, *none ought to be disgraced of his Liberty or Estate without a trial by his Peeres.*

*Court.* This was very subtilly done to bring in as many of their party as either were molested in the High Commission Court, or troubled with the Oath *ex Officio*—who were the greatest part of the Kingdome: Although to avoid the Odium of these things, Arch-Bishop *Whigist* brought the Nonconformists to the Star-Chamber a Court without dispute; and as the High Commission was her Majesties highest Court for Ecclesiastical Causes over which she was Head; so the Oath *ex Officio* is usually tendered in Chancery in matters not touching life or Limb; and there was no man there tyed to betray himself, but he that was first betrayed by a common fame, from which he was to clear himself by his Oath according to the Scripture, *Deut. 21. 7.* and the practice of *Geneva* its self in *Camparel* and *Baltasers* case.

Would none of the Nonconformists when they were indited for a fame of a Conventicle or so, clear themselves by an Oath?

*F. F.* 1. Some of them would not take this Oath at all, but would say, If our fautes be unknown, why are we accused? if they are known, produce your evidence.

2. Some would take the Oath, but with a protestation that they would not thereby accuse either themselves or their brethren.

3. Others would take the Oath to accuse those that were truly guilty to remove evil from the Land, but not to accuse their brethren for those things which are not faulty.

4. Others would take the Oath where there were no Witnesses to be had. *Jo. 17. 21.*

*Court.* When the Powers in being would not establish them, what paines they take to weaken those powers that they might not oppose them! but when their Arguments failed them against these Courts, did they sit down?

*Camd.*

*Camd.* No, but in the next Parliament they had such an influence upon the Commons choice that they at their first sitting offered the Lords a Petition of sixteen branches in favour of the Nonconformists.

1. That they might be free from the Canonical Oath.
2. That they might not be troubled for some things omitted in the Common Prayer.
3. That they might be called before lay Officers.
4. That those that were suspended for Non-subscribing, might be restored.
5. That they might not be troubled at the High Commission but for high offences.
6. That they might have in every Arch-Deaconry common conferences among themselves.
7. That the high censure of Excommunication might not be denounced for small matters, nor by lay-men.

8. Non-residency may be removed out of the Church. &c.  
And other things against insufficient Ministers; in the discussing of these particulars the House fell most fiercely against Non-residence.

*Court.* Truly Non-residence may be allowed in way of recovering of health by changing of air, of study for a time in the University, of mortal enmity borne by some of the Parish; of prosecution of law, or of being employed in publick affairs.

*L. B.* ' Truly I could allow Pluralities, as encouragements to ' learned men, so they be in one Diocess.

*L. H.* It is fit her Majesty as Head of the Church should confer with the Bishops about these matters.

*T. F.* Therefore the Bishops very prudently petition her Majesty to take the case to her own hand, to whom it properly belongeth, remonstrating the inconveniences ensuing to the State present, future, to Cathedral Churches, to Universities, to her Majesty, to Religion, in case Pluralities were taken away.

*Court.* Who was it that promoted this cause so far?

*T. F.* The Lord Grey seemed the most jealous, who wished the ' Bishops might be turned out of Doores as in the case of premunire in *H. 8th.* time, because they upheld abominable Non-residence, and Pluralities against their own consciences and the ' good of the people.

*Court.*

*Court.* If the Lord had not been on my side, might the Church now say, if the Lord had not been on my side, they had swallowed me up quick: for these were but the pretences under which the adversaries threatned the whole Church; for take away encouragements, and you take away worth and Parts; take away Parts, and you overthrow the Church: When this most hopeful enterprize that ever the adversary undertook failed him, was he satisfied?

*P. H.* No, for having formerly (as they said) tried all serious and sober meanes to reclaim the Bishops, which hitherto proved ineffectual, they set up Libelling in these Pamphlets, 1. The Epitome, 2. the Demonstration of Discipline, 3. the Supplication, 4. *Distrophes*, 5. the Minerals, 6. *Have you any work for Coopers!* 7. *Martin Marre Prelate*, sen. and jun. 8. *More work for Coopers.* A new way whereby whom they could not in earnest make odious, in jest they would make ridiculous for their garbs, gate, apparel, youth, defects and infirmities; its strange how secretly these were Printed, how speedily dispersed, how generally bought, how greedily read, yea and how firmly believed, especially among the Common sort, to whom no better Musick then to see these betters abused.

*Court.* Such Bookes are altogether unbecoming a pious Spirit, to print, or publish, or with pleasure to peruse, which supposed true in matter and measure, charity would rather conceal then discover; the best of men being so conscious of their own badness, that they are more careful to wash their own faces, then busie to dirty other mens: An Archangel thought himself too good to bring, and Satan not bad enough to have railing accusations brought against him: But what was the Law asleepe all this while?

*C. N.* The Law fined two Knights, *Knighly*, and *Wigston* for entertaining the Press Gentlemen, and discovering the Press (which was first set up at *Moulsly* in *Surrey*, and removed thence to *Fanshwy* in *Northampton* shire, then to *Laton*, thence to *Coven-try*, thence to *Welstone* in *Warwick* shire, thence to *Mincheester*, and there found by *H. E.* of *Derby*, in the Printing of *more work for the Cooper.*) they found out *Udal*, *Penry*, *Greenwood* and *Barrow*, and Condemned them (*Penry* for being the Author of *Martin Marre Prelate*, & *Udal* for being the Author of *Demonstration* of

of Discipline) who were executed afterwards to the great terror of evil doers, and peace of the Kingdom.

*Court.* *Pena ad unum, terror ad omnes.*

*L. B. C. L.* O the sad condition of the Church, which like *Rebecca* had Twins of Discipline struggling within her, the Hierarchy, antient and established; the Presbytery newly founded by some Clergy men, favoured by many of the Gentry, and followed by more of the Common sort, who being prompted with that natural principle, that the weakest must be the most watchful, what they wanted in strength, they supplied in activity.

*Court.* I pray wherein were they active when all these courses failed them?

*L. B. C. L.* A Synod of *Presbyterians* of the *Warwick* shire Classis was called at *Coventry* the tenth day of the fourth Moneth as they said, that is *April*, where they resolved 1. private Baptisme unlawful; 2. Homilies useles; 3. the sign of the Cross dangerous; 4. not to Communicate with unlearned Ministers, yet they may hear Lay-men; 5. Bishops are unlawful; 6. That they have no power of Ordination or jurisdiction; 7. That they will privately bring wise men to the approbation of the holy Discipline, and afterwards teach it publicly to the people: These and other things necessary at all times were subscribed by all the Classes in *England*, with humiliation for their former Conformity, as Mr. *Johnson* witnessed against them when he revolted from them.

*Court.* What became of these men?

*P. H. Cartwright* was cited to the High Commission on the 1. of Sept. 1590. to answer to these Articles against him, 1. that he had renounced his Orders; 2. that he was ordained beyond Sea; 3. and there had setled a Presbyterian Consistory, where he had presumed to ordain others that new way; 4. that they had exercised their authority in admonition, suspension, &c. against the Lawes of this Realm; 5. that though he had promised not to oppose the Lawes, yet he did it in neglecting and opposing the orders of the Church, and inveighing against the Governours, in publick preaching and private conference; 6. that when he should pray for Bishops, he used these words, *Because that they who ought to be Pillars in the Church do bend themselves against Christ,* therefore



therefore O Lord give us grace and power all as one man to sit our selves against them: and by his perswasions others did the like; 7. that he received the Sacrament sometimes sitting, sometimes walking: 8. that since his suspension by the Bishop of Worcester he had presumed to appeal from him and preach publicly; and by his own authority to own a servant of his guilty of fornication, a forme of Penance in St. Maries in Warwick; 9. that he presumed to ordaine Fasts contrary to the Church of England; 10. that he had nourished dissensions between Her Majesties Subjects, by distinguishing them into *Godly* and *Profane*; 11. that he concealed the Authors of some late Libells, and said in their behalf, *That they who would not amend by grave admonitions should be further dealt with to their reproach and shame*; 12. That he had composed a Book called *Disciplina Ecclesie sacra verbo Dei descripta*; allowed at several meetings in Oxford, Cambridge, Warwick, &c. and practised in several places, where Mr. Cartwright was chief.

Court. What saith Mr. Cartwright to these Articles?

Cartw. I think I am not bound to answer to them by the Lawes of God.

Bishop Almer. You must then to the Fleet.

Cartw. Gods will be done.

L.B.C. What were the discourses that were abroad of these proceedings?

T.F. I pray hear Mr. Wiggingtons words in a Letter to Mr. Porter of Lancaster. *Mr. Cartwright is in the Fleet for the refusal of the Oath (as I hear) and Mr. Knewstubs is sent for, and sundry worthy Ministers are disquieted; so that we look for some Bickering ere long, and then a Battle which cannot long endure.*

Court. And no wonder that they talked at this rate; for they had now by their private Agents procured a Letter from King James to the Queen, *Not to straiten men for setting forth the Evangel in the simplicity of their Consciences.* But did they break out into any excesses and extravagancies?

P.H. Yes; for with these encouragements Hacket, Arthington, &c. were animated to kill the Queen, the Privy Councel, and to speak and do such strange things that they were hanged, August the twelfth 1591.

Court. What was that Hacket?

A. B.



*A. B.* He was so civil by nature that he bit and eat his Mistress Note when a School boy; he was at first an informer against Recusants, and then by his access to great men so busie, that he was the great patron of Non-conformity, despising all Ministers; and though in their Company, yet saying Grace himself alwaies, and so in all Ministerial duties: so angry he was with the Queen that once he stabbed her Picture, &c.

*Court.* Enough of him: Good Lord to see what a Schisme will come to in time! Nonconformity was now much improved, & many State busineses are by turbulent spirits shuffed into that cause; it were worth the while to have before us a series of their meeting and actions in general.

*Mr. Stone.* To satisfy my own conscience, and for the peace of the Kingdome, I shall informe your Honours what I know in this matter.

*Court.* Where did they meet?

*Mr. Stone.* 1. At London in Travers, Egertons, Gardiners, and Barbers House; 2. in Cambridge at St. Johns; 3. in Northampton at Mr. Johnsons and Snapes house; 4. at Kettering in Mr. Damms and my House.

*Court.* When did they meet?

*Stone.* 1. Since the beginning of the last Parliament, of which they had great hopes.

*Court.* Who met?

*Stone.* Cartwright, Travers, Egerton, Clark, Gardiner, Brown, Barber, Somerscales, Chatterton, Gyfford, Allen, Edmunds, Gellibraud, Culverwell, Oxenbridge, Barbon, Flud, Snap, Johnson, Sibberpe, Edwards, Spicer, Flethwore, Harrison, Littleton, Williamson, Rushbrook, Baxter, King, Proudome, Mistre, Bradshaw, Dammes, Pallison, Oker, Atkinson, and my Self, and several Schollars of Oxford and Cambridge.

*Court.* This is ingenuously done of you Mr. Stone, and we look upon you as a man in whom there is no guile.

*Stone.* I can do nothing against, but for the Truth; let Truth and Justice take place, et ruet Mundus.

*L. B. L.* Thus one Linke being slipped out, the whole chaine was quickly broken and scattered, this one discovery marred all their meetings, there being none now that could trust, or be trusted.

*Court.* Yet they were not quiet, but being disappointed one way, they attempted another; for one *Travers* (ordained beyond Sea, and of so great repute among that party, that with Mr. *Cartwright* he was invited to be a professor at St. *Andrews* upon Mr. *Melvins* motion) being settled at the *Temple* a Lecturer, endeavoured to gain the great Interest of the Law on his side, and there opposed Mr. *Hooker* about predestination, the Church of *Rome*, &c. with a design (as some think) to make parties there for other purposes, untill he was silenced by the Arch-Bishop; 1. because he was not lawfully ordained; 2. because he preached without Licence; 3. because he had disturbed the peace, and that wholsome order of Her Majesties, *That no Opinions should be publickly refused, but that notice should be given to the Ordinary to hear and determine such cases to prevent publick disturbance.*

*L.B.C.* It was that he looked for, that he might (as he did afterwards in a supplication to the Councel) set his Patron *Cecil* and others to revive the *Good old Cause*; which if opposed by others, (as he knew they would be) would be Patrons to that Cause, if not for conscience, yet for their honour.

*Cours.* He knew that if once great men be inveigled to appear, they will go through with *It*.

What became of this Master *Travers*?

*L.B.W.* When he could not prevail in *England*, he went to try whither he might reforme *Ireland*, and to that purpose very cunningly got to be Priest of *Trinity Colledge* neer *Dublin*, where he might have the advantage to instill his Principles into the Youth of that Nation, and so secure to himself and Part, if not this, yet the next Generation.

*Court.* Now it may be presumed that the Church of *England* had rest round about.

*P.H.* Not so; for these men finding that people were weary of small differences, about Cap, Surplice, &c. that they might have some just occasion to oppose the Church, one Dr. *Bound* set up *Judaisme*, in a Book asserting that Christians are bound to as strict an observation of the Sabbath as the *Jewes*, by a precise rest from all recreations, feasts, study, and whatsoever but praying, hearing, reading, and holy conference; which Doctrine was very taking for its own purity, and their piety that owned it.

*Court.*

*Court.* The cunning of these men, while the Bishops are providing for Ecclesiastical authority against their Discipline, they leave that as not so considerable among the vulgar, and set up extraordinary directions for the Lords day; which while the Church opposed, it was looked upon as *ungodly* and *profane*; and now it was that this party got the opinion of purity and holiness among the people, which was no small advantage to their Cause;—the piety of the persons being a fair way to persuade the world of the truth of their opinions; but how were these men maintained when they were suspended?

*P.H.* Mr. Cartwright had a Catalogue of sixteen hundred sixty three Patrons, who allowed the least of them five pounds a year, towards the maintainance of that way; and it is observed of him that he was very rich, and its known that Mr. Travers left Zion Colledge an excellent Library, with 60 l. worth of Plate.

*Court.* Some of them gained more by their private conferences, then by their publick preaching they could otherwise have expected.

## CHAP. IV.

*King James Reign.*

*Court.* But now Queen Elizabeth was dead, these men thought they were sure of King James, who was alwaies bred under them, and sighted to their way in his Mothers belly; what was their carriage upon that alteration?

*Sand.* One Mr. Pickering a Northamptonshire Gentleman, a favourer of that way, rid post with the newes of Queen Elizabeths death to King James; and no doubt took his occasion to urge something in favour of the Nonconformists, but how far, and with what answer he moved the King, is uncertain: But Dr. Tho. Nevill Dean of Canterbury sent by Whitgift, brought back a well-come answer of his Majesties purpose, to uphold and maintain the Government of the late Queen as she left it settled.

*Court.* King *James* foresaw the dismal things the World was to look for from those men; as appears by his *Bandwin's* *Apology*: He knew that a Presbytery as well agreeeth with Monarchy as God and the Devil; they are his own words; He knew no Bishop no King.

*L.B.C.* Yet Mr. *Cartwright* dedicates his Comment on *Ecclesiastes* to King *James*; and the Presbyterians prepared a Petition before hand against the Parliament sat, managed by Mr. *Hildersham*, Mr. *Egerton*, which though called the millenary Petition, yet with seven hundred and fifty two Preachers hands was it presented to the King and Parliament.

*Court.* How did the King like this canvassing for hands?

*L.B.E.* His Majesty foreseeing that they were likely to trouble him and the next Parliament, granted them a Conference at *Hampton Court*; where Dr. *Reynolds*, *Sparkes*, and Mr. *Knowlles*, and *Chadderton* appeared on the one hand; Bishops, *Bancroft*, *Mathew*, *Bilson*, *Babington*, *Rudd*, *Walsen*, *Robinson* and *Dove*; Dr. *Andrews*, *Overall*, *Borlow* and *Bridges*, *Field* and *King* appeared.

*Court.* What did they desire?

*Dr.R.* 1. That the Doctrine of the Church of *England* should be kept pure: (for now to make us more odious, they quarrelled with our Doctrine.)

2. That good Pastors might be planted in all Churches to teach the same.

3. That Church Government might be sincerely ministred according to Gods Word.

4. That the Book of Common Prayer might be fitted to more increase of Piety.

*Court.* What would they have altered in the Doctrine?

*A.* They would have predestination and perseverance more clearly held forth.

*Court.* By all meanes; and the Church must be now looked upon as unsound in Doctrine, as it was afore corrupt in Discipline; yea the nine *Lambeth* Articles and all the controversies about them must be inserted in our confessions of Faith: as King *James* said of one *Craiges* in *Scotland*, I renounce and abhor, till his multiplied Renunciations so amazed the people that they fell back to Popery. They urged other things about Ordination, Priests institution, Catechisme, &c. but that was only to colour over the maine design.

*Court.*

*Court.* What did they more besides ?

*A.* 1. They moved a reformation of Sabbath profanations.

*Court.* Still they would be the only men that took care of purity and holiness.

*A.* 2. They moved a new Translation of the Bible.

*Court.* Good, good ! thereby they might perswade the people that they had not the true word of God.

*A.* 3. They prayed the suppression of seditious Bookes.

*Court.* Better and better ! they had never writ any seditious Bookes I'll warrant you. What did they intend by good Pastors ?

*A.* Such as would neither read Prayers, nor Homilies, but make Religion nothing but Preaching.

*Court.* What were their exceptions against Common Prayer ?

*A.* They excepted against the harmeleſs Surplice, the antient ſign of the Croſs, & ſome words in the Matrimony, againſt Eccleſiaſtical Cenfures by Lay-Chancellors.

*With my  
Body I thee  
Worſhip.*

*Court.* What did they deſire in Church Government ?

*A.* That there ſhould be a meeting of Miniſters every three weekes in royal Deaneries, who ſhould reforme things in their Deaneries.

*Court.* What was the iſſue of this Conference ?

*A.* That they ſhould all conſorme, or avoid the Land ; where-upon the Nonconformiſts there ſubmitted.

*Court.* The King obſerved that their exceptions were frivolous and ſuch as argued more peeviſhneſs then conſcience, and that they did not ſo much diſlike affairs as they diſliked that they had not the ordering of them : Were they now ſatiſfied ?

*P. H.* No, but they agreed thus, viz *We whoſe Names are under written are agreed to make our humble Petition to the Kings Majeſty, that the preſent ſtate of the Church may be reformed in all things needfull, according to the rule of Gods holy Word, and agreeable to the example of other reformed Churches, &c.* Which Petition they ſubſcribed thus, *Your Majeſties moſt humble Subjects, the Miniſters of the Goſpel, that deſire not a diſorderly innovation, but a due and Godly Reformation.*

*Court.* What would they have in that Petition ?

*A.* They deſired that Croſs, Surplice, Confirmation, Church-Muſick, Kneeling and bowing might be removed ; 2. that Bap-  
tiſme

rine should not be administred by Women; 3. that the Communion be administred not without examination and a Sermon; 4. that the Service should not be so long; 5. Sunday to be strictly observed, and the Holidayes not so; 6. the word Priest and absolution, &c. changed; 7. Canonical Scripture only read; 8. an Uniformity of Doctrine prescribed.

2. They desired that Pluralities and Nonresidence might be provided against; and that ministers be not urged to subscribe but according to Law; and that all ministers should Preach.

3. Some reformation of Ecclesiastical Officers, their Fees, &c.

These things they urged, saying to King James, Who knowes not, whether you are come to the Kingdome for such a thing as this?-----

*Court.* This Petition (they say) was favoured by some Scotch grandees, who would be considerable by being the head of a faction.

*H. H.* Yes, it was so cried up that the Family of *Love* likewise presumed to Petition for themselves, that they might have a toleration and liberty of Conscience: and another party presented a Petition to the House of Commons assembled in Parliament.

*H. W.* Yea, and the High Commission proceeded against them; they began to entereain several Lawyers to dispute points of Law in their behalf; so that most part of the Kings ministers, Courtiers, Lawyers, &c. were engaged in the promoting of that way.

*Court.* Had they no design to carry on by the new Translation of the Bible?

*A.* Yes, for they endeavoured to have the *Geneva* Notes inserted in the margin; and so the Bishops Bible might have a Presbyterian Comment.

*Court.* What did these men more in King James his Reign?

*A.* They did endeavour by strictness and severity in their conversation in keeping Sabbath, &c. to gaine the love of the people, when they could not gaine the Countenance of the King; and therefore they oppose the Kings Declaration for Sports on the Lords dayes; one *Thrask* especially appearing violent that way.

*S. H.* Yea, and as they were in great esteeme for their strictness, so they would be for their industry: they being the only men that opposed the Kings Declaration, 1623. for Catechising in the afternoon instead of Preaching.

*Court.*

*Court.* What said they against this Declaration ?

*A.* They said first, Christ sent Ministers to Preach, and they should not forbid them; 2. Soules should not be starved; 3. They that were Licensed to preach, might choose their Text, and not be restrained to the Lords Prayer, the Creed, the ten Commandments, &c. 4. why should not men teach Predestination on which the Scripture hath taught ? 5. Why should Lecturers be discouraged, whereas the power of Godliness flourished most in those places where these Lecturers were ?

*Court.* Alas, alas ! these Lecturers laid the strongest foundation for Nonconformity : Catechising in the Afternoon edifyeth more in the principles of the Doctrine of Christ then both Sermons : and for Predestination it is a point too high for most people to hear, and for most Preachers to teach :---But this King kept them under well enough.

How came they to prevail in King *Charles* time ?

## CHAP. V.

### *King Charles the Firsts Reign.*

**I**N King *Charles* his time they observed first a faction at *Bishop Wilks* Court, and they found some men willing to head them, *ams, &c.* that they might ballance other persons who were head of the Protestant party.

2. They observed the Kings necessities which a Parliament must supply, and they knew the Parliament would be for their turn.

3. They observed a difference between the Clergy and others about *Arminianisme*, in opposition to which many joyned with them; yea so considerable they were that it was observed that Doctor *Preston* rode with King *Charles* and the Duke of *Buckingham* in a Coach from *Theobalds* to *London*, the Coach being shut down, the day King *James* died.

*Court.* How got they in with the Parliament ?

*A.* The Gentry were so weary of the High Commission and Star-



Star-Chamber, and other severe Courts, that they would joine with any body that would help to pull them down; besides that there were several persons of great parts discontented for want of preferment, as *J. H. D. H. A. H. W. S. T. W.*---whose bu-  
 lie spirits kept under by King *James*, were now more active in the indulgent time of King *Charles*.

*Court.* Do they set these men immediately upon establishing their way?

*F. F.* No; they stir them up against *Arminianisme* in Mr. *Mountagues* Bookes and others; knowing that Mr. *Mountague* would have friends in Court, and that these would oppose the Gentlemen in Parliament, who enraged there with, would close with this party more firmly, and do any thing to spoile their enemies at Court.

*Court.* Was it for *Arminianisme* that Mr. *Mountagues* Book called *Appello Casarem* was so much opposed?

*A.* No, it was for some smart truths concerning that party, which they were not willing to hear of.

*Court.* What did wisemen judge of that stir the Commons kept with Mr. *Mountagues* Book?

*A.* My Lord of *Canterbury* hath entred it in his Diary thus, 'I seem to see a cloud arising, and threatening the Church of England; God for his mercy dissipate it.'

*Court.* What was the Danger?

*A.* It was this, That the Nonconformists under pretence of suppressing *Arminianisme*, were able to be revenged of Master *Mountague* for some tart expressions against them, notwithstanding his Majesties protection of his own Chaplain, so that the King was faine to leave him to himself, and to stand or fall (as he told the Duke of *Buckingham*, who founded him to that purpose) according to the justice of his Cause.

*C.* How went they on?

*P. H.* As the great Champions of truth forsooth they procure two conferences at *Torkhouse* before the Duke of *Buckingham* by the mediation of *R. E. of Warwick*, between Dr. *Buckridge*, Dr. *White*, Mr. *Mountague*, on the one hand; and Bishop *Morion* and Dr. *Preston* on the other; where their design was to divide the Nobility, Clergy, and Gentry, and get as many as they could

on

on their side against *Arminianism*, until they had got such a party as might be able to carry all before them; for they knew that those learned Gentlemen, and Ministers who were of their mind in some points, would, being provoked by their adversaries, be of their mind in all. -----

C. But do they stay here?

L. No; but being intent upon their Design, and knowing that the King was well settled and resolved against all Innovations, they intend to weaken his power, and to that purpose they retrenched his Prerogative by many Laws and Statutes; and questioned Dr. *Manwaring* for preaching up his Prerogative, being resolved to put all power in the *Parliaments* hands, who were too well affected to their way.

F. Yea, they were so bold as to employ two persons, *Humphreys* and *Jones* to hinder Bishop *Mountagues* Confirmation by alledging against him some frivolous exceptions, so much did they prevail now they had joyned themselves to the discontented, the *Antiarminian*, &c.

S. But while the wise men of this party were driving on their design covertly, and politickly, one *Leighton* was to break the Ice, and feel the pulse of the times, and to that purpose he sets out a Book called *Zions Plea*, rayling against the Queen as Idolatrous, and exhorting men to kill the Bishops, and to smite them under the fifth rib.

C. Was he suffered?

A. No; when his party saw that he was not suffered, they let him shift for himself, and they go on in a more prudent method.

Court. How?

F. That they might engage the Clergy to themselves, they set up a Committee for buying in impropriations; viz. Dr. *Gouge*, *Sibbs*, Mr. *Offspring*, *Davenport*, &c. who were to buy so many Livings to be bestowed on the Favourers of the new way; whereby of nine thousand Ministers, three thousand and nine hundred might be sure to their side, beside those presented by the many Patrons that were devoted to their party.

Court. Here they took care to prefer their friends; how did they bring men up still in their way, notwithstanding the discouragement of publick authority?

*P. H.* When they had preferment they were sure to have friends; yet they had persons of their way in both Universities, very vigilant for their Interest, as appeared in Oxford, where one *Thorne of Balliol*, and *Ford of Magdalen Hall* broke out into bitter invectives in their Sermons on this Text, *Numb. 14. 4. Let us make us a Captain, and let us return into Egypt. 1 King. 13. 2. And be cried against the Altar in the word of the Lord; and said, O Altar, Altar.*

*Court.* It was a notable way to buy out impropriations to set up Lecturers, knowing that they who hold the helm of the Pulpit in England, always steer peoples hearts whether they please, whereby they might have more Chaplains depending upon them then either King or Bishops; but the great plot lay in securing the Universities, where if young men were tainted with their way, they would not depart from it when they were old: But did any Countenance these persons?

*A.* Yes, the Proctors and Dr. *Prideaux*, with Dr. *Wilkinson*, untill the King appeared against them at *Woodstock*.

*Court.* Now the King interposed his authority, we may presume this faction was quite dashed.

*E. G.* By no means; for the expelling of these Preaches expelled not, but encreased the differences in Oxford, which burnt the more for blazing the less.

*Court.* How came Dr. *Prideaux* to favour such persons?

*A. H.* His love to the Predestinarian way which these men promoted in a high degree; this was these mens policy to joyne with some eminent men in some opinions that they might have their favour and assistance in other things.

*Court.* What was their next project?

*A. W.* They set up the Sabbatarian controversies again by one *Bradbourne*, which if the Church allowed of, she went against her own judgement; if she disallowed, she was looked upon as an enemy of Godliness, and a friend to all profaneness; yea so high did they raise these controversies, that they made a difference between the Judges and the Bishops, the one allowing a liberty on the Lords day, the other punishing it. And when the Church declared her judgement moderately, they procured underhand many reproaches and hard speeches to be cast upon her,

as if she intended to destroy that Godliness which she taught, and to undermine that Religion she professed.

*Court.* Not a word all this while of their Discipline?

*A.* No; for they resolved upon other wayes of undermining the Church of *England*, and upon her fall they would raise themselves;—but some hot-headed persons, as *Fastwicke*, *Burton*, and others break out to some excesses, for which they are severely punished.

*Court.* What is the reason that they are so fierce now?

*F.M.* Upon Bishop *Abbots* death who was over-indulgent to them, the Arch-Bishop pressed conformity very severely, whereupon they who hid themselves under other pretences, discovered themselves against Altars, kneeling at the Sacrament, holiness of Churches, &c.

*L.C.M.* Let me tell you that there was one accident happened that helped this party very much.

*Court.* What was that?

*L.C.M.* The Bishop of *Lincolnes* discontent, who said that all flesh in *England* had corrupted their wayes, and maintained many private correspondencies dangerous to Church and State.

*L.C.N.* The design of these men growing now ripe, as they had by Lectures and private conferences debauched many here, so they go abroad for aid to the brethren of *Scotland*, who are at their Devotion, and ready upon their call to disturb the peace of *England*.

*Court.* How durst *Scotland* stir?

*J. C.* The people in *England* having kept the King bare, put him upon some displeasing courses to furnish himself, and maintaine the peace of the Kingdome; who should oppose this his Majesties course but the Puritans, who thereby became the Patrons of their Country, and were sure to be chosen to the next Parliament, where they might joyne with their brethren the *Scots*, who if they made a War, were assured that the King should not be able to resist them; for they being sure to be chosen in Parliament, let them know that they would not assist the King against them.

*Court.* When they got at last to be the prevailing party in Parliament, what did they?

A. They called to an account all persons who had pressed strict Conformity, and countenanced those that refused it (witness Dr. *Coxens*, and *Smart*;) *Baytwicke* and *Burton* who came triumphantly to *London*, and were ordered reparations for their services, and sufferings.

Court. How did they proceed?

A. They settled a Committee for Religion, who appointed a Subcommittee to prepare matters for their Cognizance; where was,

CONFORMISTS.

Bishop *Williams*, Doctor *Hacket*, Bishop *Usher*, Doctor *Hildsworth*, Bishop *Morton*, Bishop *Hill*, Doctor *Pridesaux*, Doctor *Ward*, Doctor *Browning*, Doctor *Feaily*.

NONCONFORMISTS.

Doctor *Burgess*, Mr. *White*, Mr. *Marshall*, Mr. *Caryl*, Mr. *Calamy*, Mr. *Hill*, Mr. *Newcomen*, Doctor *Twisse*.

C. But this meeting was only a pretence, while the House carried on higher designs against *Deans* and *Chapters*, root and branch, for whom Doctor *Hacket* made a Speech in the behalf of the Church; against whom Dr. *Burgess* made a speech in behalfe of the faction.

L. C. N. Yes; and they began to pull down the Bishops, step by step: First, From the Lords House: 2. From all civil power: and then they pull down those Courts that kept them in Order all this while, viz. the *Star-Chamber*, and the *High commission*.

N. O. I observed that the poor Bishops went down first in their reputation and esteem, they not suffering them to be called right honourable, nor to have precedence.-----

N. M. And to make sure work, the Rabble were stirred up against them, to the danger of their lives, and strange Petitions procured, in so much that the poor men were in a streight; to keep the House was dangerous; to leave it at this time was unworthy.

C. What did they do?

N. They were trepanned by Bishop *Williams* to a Remonstrance, for which they were all committed to the Tower, and Impeached of High Treason; and now the Bishops were safe in the Tower, the Bill against them passed the House, and they were for ever excluded the House.

C. Now

C. Now the King could not help the Church, the Bishops were secured, the severe Courts against the Factions were down, how did the people appear?

N. <sup>Q</sup>. Their restraint being removed, they broke out to an excess of Riot, in Petitioning, Preaching, Rayling, a Company of Fanatics in *Southwark* crying that the Law of Uniformity was the Law of Bishops, and so to be repealed; the Citizens crying to your Tents, *O Israel*:

Court. Having now almost destroyed the Church Government, Discipline and Worship, what do they not endeavour to set up their own way?

N. H. Yes, by all means: but by degrees that the Kingdome might not perceive it, but think they were easing it all this while.

C. How did they contrive to set up their new Government?

N. H. They called an Assembly of that way, viz. Dr. Gouge, Mr. Calamy, Mr. Caryl, Dr. Spurstow, Tho. Goodwyn, Phil. Nie, &c. who proposed to the Parliament the new Church Government and Directory; who thereupon abolished the ancient Church Government, Worship and Discipline: and took a Solemn Oath as they of *Scotland* had done before, every one in his place, to stand by this new way, which Oath they Imposed upon the Kingdome.

C. What, do they Impose any thing?

K. C. O yes! there are none more severe in Imposing upon others, than those that would have liberty themselves.

Court. Where was the King all this while?

L. B. N. Being not able to reach the Church but through him, they having made him as odious as they could to the people, by ripping up all the faults of Government in a remonstrance, and having frightened him away with the fury of the incensed multitude that were in open War with him, that the World may see that there are no Innovators in the Church but such as are Traytors to the State.

Court. It was very strange the whole House of Commons should go along with them in these enormities!

N. H. The honest Gentlemen could not help it, for they were overawed by the rude rabble, who came to the House in whole multitudes

multitudes with Petitions, remonstrances, grievances, about Religion, Liberties, and rights, to which was added all that prevails with men of force, or flattery, of craft or terror.

*Court.* Now *Ireland* was all in a Rebellion; *Scotland* was up in Arms; and they in *England* practised: they after some Treaties with the King, and Disputations with his Divines, alter Church Government, and settle that Discipline which they had contended for these 120. years.

*L. B. C.* When it was established, did the people submit to it?

*N. H.* No, for they looked upon it as a yoke which neither they nor their fathers could bear.

*Court.* How did they propagate it?

*H. J.* They sequestered all the Orthodox Clergy, and settled in their places such men as were ready to advance their new project; they who complained so much when a dozen Ministers were silenced, made nothing to silence five or six hundred at a time.

*L. H.* Yet for all this the new Government was not owned; for there arose other factions innumerable, who though they differed among themselves, yet agreed in this, *viz.* that they would have no Government, but that every one according to his own conscience might do what was good in his own eyes; as the Presbyterians cried formerly, so the Independents cried now, that Christians should have liberty of Conscience to do according to the best light afforded them.

*Court.* It pleased God to let them set up what they so long looked for; that the World might see what they are, and what is their way, and what is the dreadful consequence of that way when it doth prevail; their pretences before they had the Government in their own hands, were such as rendered them very amiable, and made them the darling of the people; their practices when they had it, made them the most odious of Mankind.

*L. B. C.* The people would never believe their mischief until they saw their practice; and providence let them take a turn upon our stage, to see how they would behave themselves, until they went off *Odium humani generis*.

*L. H.* When they had suppressed the Orthodox Clergy, alienated their maintenance, overcome their Friends, and put him



to death who they knew must otherwise avenge on them these abominations; (for these people had the face too before the world to lay violent hands upon the Lords Anointed;) they made an Act wherein it was not lawful for an Orthodox man by any means to exercise his Ministry, being made incapable either of performing the duty, or of enjoying the maintenance of a Minister, either as Chaplain, Tutor, Schoolmaster, Curate, Vicar, or Pastor.

*L. H.* This cut off all the Orthodox men that were already, root and branch; but what care did they take of the next Generation?

*A. C.* They furnished the Universities with active men that might infill their Principles into all the Youth; yet left some honest men as *D. H.* *Dr. S.* *Dr. G.* and others should take care for the succession of true Ministers by encouraging some youth to embrace the ancient Catholique and Apostolique way, they set up a company of Triers, as *Manton*, *Caryl*, *Nic*, &c. at Church door as it were, who were to take care that every man should be true to their faction, before he were admitted to any place bestowed upon him.

*L. O.* Yea, and least any man that was approved by the Triers, should afterwards embrace any of the ancient Rites and orders of the Church of *England*, they set up in the several Counties Committees of Ejection, who upon the first discovery of an Orthodox man had power to render him incapable of any liveli-hood in the Church.

*L. W.* And that they might be sure of the following age, they set up new Ordinations, and new affciations of Ministers.

*L. I.* Yea, and rather then fail, if they had not the Clergy to serve their turn, they were resolved to take away Tythes, and all the settled maintenance of Ministers, and to let into the Church all persons whatsoever that were well affected to themselves and the good *Old Cause*; in somuch that we were like to be all Teachers and no Hearers; yea in a word they intended to destroy all Law, Order, Civility, Learning, and pure Religion before God, and undefiled; they denied the being of the Church, and so began to set up a new Church; but that God who seeth in Heaven laughed at their devices, and brought their Counsel to nought.

## CHAP. VI.

*King Charles the Seconds Reign.*

**C***Court.* When a *miracle* restored the Church, and a *wonder* defeated these prosperous Parties to their own and the worlds amazement, we presume that they acquiesced in it, and thought, this is the Lords doing, and it is marvelous in our sight; stand off from these designs lest we be found fighters against God.

R. L. 'Especially when besides a providence that might *awe* these men, there came along with his Majesty so much Clemency, mercy, and goodness, as made him ready to condescend as far as reason, honour, or conscience would give him leave, and content to yield them all that seemed to advance true piety; he only desiring to continue what was necessary in point of order, maintenance, and authority to the Church Government, and what he was perswaded was agreeable to the true Principles of Government, raised to its full stature and perfection, as also to the Primitive and Apostolical pattern, and the practice of the universal Church conforme thereto; nor were the remaining differences so essential to the peoples happiness, or of such consequence as in the least to have hindred the Subjects security or prosperity; for the best enjoyed both many years before those demands were made.

*Court.* But the violence of these men was not so allayed.

R. L. No, as soon as ever the King set foot on *English* ground, *Smectymnus* was Re-printed, the Covenant maintained, the Kings engagement in *Scotland* was urged, and many more pestilent Papers, whose common business was by affronting the Law, and flattering the rabble to cast all back into a confusion; a multitude of persons are dissatisfied, to whom his Majesty must either yield, or endanger himself and three Kingdomes: whereby they extorted from his Majesty an Interim or a Declaration concerning Ecclesiastical affairs, which allowed them their own liberty, untill his Majesty could with the advice of his Divines take further order.

*Court.*

Court. Were they herewith satisfied?

R. R. No, for I do not well remember, where ever that party was ever satisfied with less then all; allow these people their askings in what concerns their *Discipline*, will they rest quiet there, without further hankering after the *Legislative power*, the *Militia*, or some such thing?

C. How did they proceed?

R. L. They endeavoured to settle that temporary indulgence for ever in Parliament; and when that would not do, they endeavour to confirme the people in what they had taught them formerly; and urged his Majesty to a Conference, which he granted them at the *Savoy*, between Mr. *Baxter*, Dr. *Seaman*, Mr. *Calamy*, Bishop *Reynolds*, Dr. *Jacomb*, Dr. *Minton*, Dr. *Conant*, Dr. *Spurflow*, and Dr. *Gunning*, Dr. *Pearson*, Dr. *Peirce*, &c.

C. What was the success of that Conference?

R. L. The same with all others of that nature, whence both parties go away as firme in their several Opinions as they came; it was not very likely that a day or two's conference should perswade them out of that way, out of which the last hundred years law, power, and reason could not force them.

C. It's strange to see a few people endeavouring to impose upon a whole Nation! it's strange that a novel and vulgar imagination should bear down an Apostolical institution; that a private opinion should consist with a publick and solemn sanction.

R. L. Yet what these men could not do by argument, they endeavour by policy; using all meanes to secure to themselves the next Parliament, by the most notorious canvassing that was seen this twenty years; elections being carried with much partiality and popular heats in most places by the last endeavour of a gasping faction.

C. It is well they kept themselves within the compass of private policy and design.

R. L. Not so; for at first all the lesser factions were hid in Pre-bytery, till time and military success discovering to every one his own advantage, invited them to part into several parties, as *Independents*, *Anabaptists*, *Quakers*, *Fifth-Monarchy* men, who all before the King came drove on their several designs; but were united since as against a common enemy.

C. Then these factions grew to the same excess with them in *Germany*, who were at first an harmless people, but at last made havock of all Order, Law, peace, Religion, &c. and whatsoever is sacred among Mankind: But what did they attempt?

R. L. They contrived a design so comprehensive as might take in the whole stream and strength of discontent and faction in the Nation, a design for liberty of Conscience in Religion, for ease of all payments, as Taxes, Tythes, &c. in estate, for recovery of King and Bishops Lands to the thousands that bought them; of selling all in common to all the poor people that in quiet times could not live.

C. O their cunning! they knew that they were inconsiderable, untill discontents drove men into sidings; as ill humours fall to the disaffected part, so all who affected any novelties, or complained of any grievances, adhere to that way as the most remarkable and specious note of difference in point of Religion: But did they break out into any violence?

R. L. Yes, they set up a desperate party to break the Ice, as *Venner*, &c. according to whose success the rest were ready to fall in and improve the design, to the ruine of Church and State.

C. When this failed, what course did they take?

R. L. They scribbled as *Crofton*; they petitioned and engaged the *Grandees*, &c. and left no stone unturned, untill the Parliament closed up all disputes by several wholesome Acts for the security of the Kings person and Government; for suppressing of all Pamphlets, and unlearned writings; for prevention of all tumultuous Petitions; and for submission to the present Government, requiring them to declare their Covenant illegal and unjust; their Warr against the King rebellious; and that the Discipline, Ceremonies, Worship which they had so long opposed, was according to the Word of God.

C. What did they after the enacting of these wholesome Lawes?

R. L. Many of them endeavoured by the mediation of potent friends to have the execution of them suspended, untill his Majesty and Council satisfied them; there was no suspending of Lawes so much conducing to the peace and welfare of the Nation.

C. Yet it was observed that they were so confident of success in this attempt, that they writ to several not to subscribe, for  
his

his Majesty would allow an Indulgence: What other wayes might they use?

L. 1. They offer his Majesty 500000*l.* (a temptation to his necessities like that of the Devils to our Saviour when hungry, and taking of the stones of the Church for bread) to confirme the sale of Bishops Lands with the Deanes and Chapters for 99. years, reserving the old Rents to the Church; Which, the noble Prince to his eternal memory be it recorded, refused with scorn and disdain, suitable to his Fathers piety, who said he had rather live upon the Almes of the Church as some of his Predecessors Kings of England had done, then put the Church to depend upon the charity of the people.

C. Alas! who could be so bold as to offer his Majesty a motion to sacriledge!

F. L. Even Dr. *Burges* who had written that Sacriledge was no sin, in a Book and case he writ for the sale of Church Lands, whereof the good man had to his own share no less then seven hundred pound a year.

C. Well! his Sacred Majesty did graciously appoint a way to satisfie all parties in point of Interest; But what do they do in point of Conscience?

F. L. They make the best friends that could be made with words or money; ever and anon you should have a Lord drop into their Church at *Aldermanbury, Walbrook, &c.* a great encouragement no doubt; and you would meet half a dozen or half a score of the reverend Pastours walking at Court, as demurely as I have seen so many spirits walking before my Lord Maiors Banqueting house, and to the same purpose of haunting too: here is first offered an advantage to be head of a party to any that is ambitious; 2. Here is money for any that is covetous; 3. Here is the good old cause to move the well affected.

C. What is their success?

J. B. Having very large promises they go home and republish the old Principles to the number of 3000. Copies, to keep up the spirit of Reformation; they write for the necessity of it, they plead for the Ministers that were in sequestrations; they cry up directly or indirectly, the obligation of the Covenant, some by writing as Mr. *Crofton*, and others by hinting; scarce any Sermon



being preached without an use of perseverance to be steadfast and unmoveable, as Mr. V. concluded with his beloved Congregation.

C. Was there any more done?

I. B. Yes, there was a book much applauded that was gathered out of the Papers of a studious man that was formerly Minister in *Bedfordshire*, they say since his death, by a young man with others assistance, that little understood the compass or merit of that controversy, to prove that there is no Church Government of divine right, the wary Sirs being contented the cryed up divine right of Presbytery should be waved a while, that the same right of Episcopacy be suppressed altogether; rather then the legal government should be established, they will wave the settlement of their own.

C. He was a bold fellow that would publish any thing of his own, or of other mens, to dispute that which the Church by Bishop *Hill* so clearly asserted, which its Books so punctually pressed, which his late Majesty so excellently disputed, and he with his eminent Divines at the Isle of *Wight* so irresistably proved: But what did he that writ, or he that set out that Book mean? did they resolve to make good what Mr. *Hooker* said that when we had disputed on both sides our selves a weary, a third party would come in, and with our mutual arguments *against*, and concessions *to* each other; overthrow us both, ---or did they intend to remove all Religion from its basis of divine right, and fix it as Mr. *Hobbes* doth, upon humane Constitution? for although this Book instanceth only in Church Government, yet the arguments (to those that graspe and understand them, which I fear the publishers did not,) would reach any point of Religion whatsoever, and would make up the strangest piece of Adia-phorisme that ever was in the World, since the interim of *Germany*, ---but they stick here.

J. B. No, no, this was only to trouble the waters, and keep men irresolved as to the publick constitutions; while they confirmed the brethren in their private opinions, ---and are unBisiting *Timothy* and *Titus*, bidding men beware of *Diotrephes*, and those that Lorded it over Gods heritage, insinuating, they desired not 1000s. a year, Lordships, Baronies, &c. but the liberty of their Ministry; and what was the issue of all this? they extorted from the Government an Indulgence in order to a mutual coalition, good understanding and peace.

C. What

C. What use did they make of that?

J. B. When it was expected they should have complied with his Majesties incomparable design of charity, they go home and preach against the coming in of Popery; against Covenant breaking; against the prophaneſs that was breaking in upon us; and they put out and diſcuſſe in Print theſe *Queries* about the intereſt of *England*: 1. Whether the Presbyterian party ſhould in juſtice or reaſon be rejected and depreſſed, or protected and encouraged, ſince they forſooth brought the King in? 2. Whether the Presbyterian party may be protected and encouraged, and the Episcopall not deſerted nor diſobliged? 3. Whether the upholding of both parties by a juſt and equal accommodation be not in its ſelf more deſireable, and more agreeable to the ſtate of *England* then the abſolute exalting of the one party, or the total ſubverſion of the other? Bold queſtions you will ſay, being indeed no other then thus much, *viz.* Whether the particular and private humours of a diſcontented party is as conſiderable as the publick and general conſtitution of a well ſetled ſtate.

C. This is downright; ---but is this all?

J. B. Not ſo neither; for we have our ſlanting and back-ſtrokes that are more effectual; as to paſs by many others, they preach and write for ſerious holineſs as they call it, as if it were now leaving the Land; *now or never* they cry, a Saint or a Brute, in the preface or conſolutions whereof they had their dogged intimations, that the Church was an enemy to holineſs, and the Profeſſors of it, when it diſcourageth nothing but hypocriſie; and when the men of the *nose* ſmell out that, out-comes a Book of hypocriſie preached at the Abbey at *Westminster*, (for the brethren have the thriving way of ſelling their Sermons firſt from the Pulpit, and then from the Preſs,) wherein the Cavaliers who had been formerly the proſane, were now the Hypocrites; But he that made all ſure, is the man that writes the ſighs and groans of the Church, that party pale man, that ſpeakes high *Fullm* in the beginning of the Book, and *Colem* in the end of it; this mans Maſters ſtabbed the King with his own power, and he (a good proficient I'll warrant him) the Church with her own weapons: But above all the *Legerdemaines* of this party commend me to their Sermons of perſecution, and their preparation of  
people



people for it; as if the Common Prayer had been as dreadful as a Faggot; to wear a Surplice as to wear Irons; to exchange a benefice of an *100 l.* a year for a collection of *200 l.* had been a martyrdom; and to visit the Capon Eaters, and the sop Ladies, were a misery that should compleat Mr. Fox his volume:---Lord, what a work is here! forsooth a few factious fellows that had gone too far in the late Rebellion, dare not recant, yea, rather then they will recant, they will leave their flockes, their dear flockes for which they would die, but cannot be honest for their sakes.

C. But did not his Majesty order a Conference between both parties?

F. D. He did indeed between Dr. Reynolds, Dr. Conant, Dr. Spurstow, Mr. Calamy, Mr. Baxter, Dr. Manton, Dr. Jacomb, Dr. Bates, Mr. Newcomen, Dr. Seaman, &c. and Dr. Heylin, Dr. Gunning, Dr. Pearson, Dr. Pierce, Dr. Sparrow, &c. but what was the issue? the sober party came off and would have acquiesced in his Majesties gracious concessions upon those exceptions they made to the Liturgy and Ceremonies of the Church: But a more fiery party (for all the faction was then in Town) flew so high as to say, *That an indifferent thing is commanded, was no more indifferent but unlawfull.*

C. Sure such a position could not come out of their mouths!

F. D. Indeed it is strange it should; but it is attested by Dr. Gunning, and Dr. Pearson, who had the chief management of that affair.

C. But would they do nothing towards a closure?

F. D. Upon some Parishes petition, particularly that of Covent-Garden, to my Lord of London; some of them got Readers (as too many do still) to say Common Prayer which they could not vouchsafe to do.

C. But was there any further newes of the Conference?

F. D. Yes, when the concessions would not satisfy them, they dispersed a thing called a Petition for peace, to incense the people, to which they annexed an unauthorized forme of Worship, composed, printed, published and dispersed by private persons, to affront publick authority.

C. A petition for peace from them who fomented all our Warres,

Warrs, whose discipline was setled with conspiracy, and promoted by Rebellion, conscience opposing authority; men for their private conscience urging the King his own, --- a petition for peace; as if no peace without indulging the faction; liberty of conscience now; but what will it come to at last? --- Lord, is there no peace to be had in the world unless these people are pleased?

F. D. No really! for now they muster up the old objections against the Common Prayer; and add new ones; particularly Mr. *Zachary Crofton* runs out into that excess, that we find him in the *Tower* for a year together, and still abroad upon Baile.

C. But now all will not do, what shall we do then?

D. F. Then we interrupt the proceedings of Parliament by fly diversions; we watch advantages, so that one Session is over without any considerable effect towards a settlement, and in the interim of the adjournment we persuade the world they shall never meet, or if they do, shall speedily be dissolved; and besides we have a plot managed by one *Philips*, his brother that usurped, *Agmond Shiam*, *Gibbs* and others to surprize *Whitehall*, *Windfor Castle*, the Magazine of *London*.

C. How was that plot discovered?

D. F. Even as the 150. plots that were managed against the Government since the Conquest by their own Agents, who cannot be true to one another, since they have been false to the Government.

C. But when his Majesty declared for an Indulgence, did they acquiesce in that?

D. B. No! but they immediately petition for more, viz. that the tender consciences of young men in the University should be free, --- which was as much as to say that we might have a young *Sit* of Presbyterians & Elders, against the old one decayeth; and over and above all this they sent to the forreign Churches to keep correspondence with them.

C. Now I hope they have done.

D. B. Not so neither, but they are up with their old trade of Prophecy of *Wonders*, *Prodigies*, *Star-gazing*, *Conjunctions*, and the judgements of God which they would say were the same now as in *Queen Maries* dayes, and in times of great alterations and changes.

C. But were they true?

J. B. No,

J. B. No, but upon the examination of particulars those were alive and well whom they writ dead, and they dead of a natural death whom they printed Thunderstruck, &c. after all this stir they joyned issue with the Papists, even when they were most fiercely declaiming against them; and by that combination the excellent Act of Uniformity was once thrown out of the Lords House, and likely to have stuck there for ever: But when all these shifts fail, they prepared themselves for persecution as they called it; and preached that the lights were extinguished, the dear Pastors torne from their beloved flocks; then they say, *they preach their last*, and that they are *dying men*, and that this may be the *last opportunity*; Now they give their rules, one 17. another 25. another 36. all may be reduced to these six, 1. That they should not forget their faithful pastors: 2. That when they cannot hear their Words, they may read their Workes: 3. That they should take heed whom they hear: 4. That they have nothing to do with Idols: 5. That they persevere: 6. That they hold Communion one with another.

C. Had they any more hope?

B. D. None at all, but that they thought the disbanded Soldiers would be troublesome; an expectation the prudence and wariness of our Superiours defeated in that most eminent Act of his Majesties Government, *the disbanding of the Army*.

C. What then?

D. B. No more, but that they encouraged their party to go on, and stand out against the Act, that they might appear so considerable as to prevaile either with his Majesty for an indulgence against, or with the Parliament for a repeal of the said Act; to which end they sent their Letters all over the Kingdome to advise every man to stand to his principles, not doubting of a Toleration upon his Majesties promise at *Breda*, with other arguments they could make use of; And in order hereunto they oppose not the Act in Parliament, lest they should exasperate the noble Patriots to severer courses, but they stand it out, that they might know their strength and power, not doubting but their considerable number and interest, which will appear by the publick and general dissent to the Uniformity enjoyned, might gain them an indulgence, that will vacate and make void all former Lawes;  
and

and accordingly we find them with their bed-roll of those that were to be ejected, rather threatening than petitioning his Majesty, (after some tumults raised in Dr. *Seamans* and other Churches, through which they would have his Majesty see the inclination of the people) as if they had said, *May it please your most excellent Majesty, Whereas we are many, and our party very considerable for their interest with God and men, as you would enjoy peace and tranquillity in your Kingdoms, or any quiet in your Throne, we must intreat you to let us do what we please, and set no law or government over us, for we cannot in conscience endure any; and upon condition we have what we desire, your Petitioners shall pray for you.*

C. Well, but his Majesty is resolved, and the Law indispensable.

D. P. When they say that, 1. They take an account of the ejected Ministers through every County; 2. They take the subscriptions of several well affected persons towards the maintenance of those persons, especially the elect Ladies; 3. They have Country and City Committees for that purpose, together with their Treasurers in both places, by whose order the money is delivered to the respective ejected men according to their conditions, provided that they have good Certificates of their sufferings and faithfulness.

And then to keep the cause in heart and life, the Farewell Sermons are Printed, first singly, and then in Volumes, as the dying words of the faithful Pastors, whose heads are set before their Sermons just as they looked from the Pulpit, wrapped in their reverend white and black Caps like the twelve Apostles before the Bible; *For though we worship not Images, we adore imaginations.*

After this a feed plot of honest young men were to conform as their fathers had done formerly, and so undermine the Hierarchy once more as they did---who who were to be chosen Lecturers; (for the Lectures are their only hope) for the faction would be quite over if the Ministry depended for its maintenance only upon the Church.

C. How may these conforming Nonconformists be discerned?

D. B. 1. By their Habit; for they wear neither girdle or Cassock, but are All-a-mode and quierpo Divines.

2. By their double Ordination.

3. By their setting poor Readers to make the Common Prayer contemptible, and then praying an hour themselves, as if that Prayer were inconsiderable.

4. By their preaching over the old ones notes, Ah, precious are those *Elishaers* that have the spirit of the *Elisha's* upon them!

5. By their canting notions of *indwelling*, *enlightning*, *Soul-saving*, *heart-supporting*, and I know not what deluding notions that deceive the simple.

6. By their affectedly mortified countenances, or furious zeal, their bauble jingles, their long prayers, their indirect and wary mention of King and Bishops, by ah Lords and hughs; by his bewailing the sins of the times, while he flattereth those of the faction; by his hints of what is done abroad, but he is sorry for it; by his Sermons of inward sincerity against outward conformity, the Sabbath against Holidays, and a pure heart instead of the Surplice.

7. By their attendance on the old Patriarchs of the province, their correspondence with, and their Certificates from them.

8. By their refreshing Solitudian Doctrines, their flowings of milk and honey, when others preach moral honesty, universal obedience, and good works.

9. By the great name of moderation.

C. What do these men do to distinguish themselves from their brethren?

B. D. Besides what I declared, 1. They groan under the burden of Ceremonies; 2. They shake their heads at the times; 3. They Bury, Marry and Christen by the Directory; 4. They visit and give the Communion the same way, dispensing with kneeling even in publick.

C. Why are they suffered to do these things in other mens Parishes?

E. D. Why a piece of money is sent the poor parish Priest to stop his mouth, as his fee for registering, yea so impudent are they that there are several men maintained about town to get into care-  
less mens pulpits, who no sooner give them leave but the whole Town knoweth it, and then what running! what thronging! what crowding! But St. *Antonies* Lecture the old seminary is the surest cord they have; only now they have weaker preachers  
thea.

then they had formerly in that place, and indeed the sisters had need have Candles next their hearts when they come to those raw morning discourses.

C. They hear Common Prayer there?

B. D. They do *hear* Common Prayer indeed, but they think according to the Directory till the poor Reader hath done, and the formal *Buble*, the Preacher forsooth comes up with his tedious *gatherings* out of *Wilkins* his gift of prayer of an hour long, as if the Church prayer had been nothing without his.

C. But have they that have dissented their Ministry, nothing to support them but voluntary contributions?

B. D. Yes; 1. The young sisters and widows are bound to marry them, and so they as well as the Apostles in time of persecution lead about their sisters their wives; 2. They keep Boarders, and under the pretence of a poor scholar, teach them to debauch all the youths of the Kingdome, whereby the Schisme is propagated and made perpetual; 3. They print their own Bookes and dedicate them to all the faithful; 4. They turn sollicitors and Tradefinen; 5. They visit from house to house; 6. They have their Churches as entire now as ever they had, --- having the conveniency of *Moorfields*, *Islington*, and *Hickney* to entertaine them; 7. They have concealed the table of Tythes and duties from the Orthodox Ministers, and look what the people can cheat the one of, they bestow it on the other.

C. Is not the Law open for the honest men to come by their dues?

B. D. It is, but the brethren will tire out an honest man with a common stock, or put him out of countenance with a common clamour.

C. But how can they meet now the Law is so severe?

D. B. Why? 1. They have private houses where into the Entries are dark, and from which there are several passages into other houses; 2. They meet at unusual houres, as at twelve at noon and about five at night; 3. They are but few at a time; 4. Those that meet are invited to a Feast, and if you surprize them, the table is laid and they go to dinner, only a Chapter is read, and O what times do we live in, that a man cannot read a Chapter without the danger of a *Premunire*! 5. The Servants are all of the Church.

C. What do they do at their meetings ?

D. B. They that have been there say (how truly I know not) that first they bewaile their apostacy from the old cause; 2. They pray that the Kings heart may be turned, and the Council of the wicked may be overthrown; 3. They bewaile their neglect of the many opportunities put into their hands; 4. They wish an union between all parties; 5. They take in all intelligence, and likewise communicate all those scandals that lie upon the Government; 6. They teach perseverance; 7. They take order about any new occurrences that happen; As first if there be a new Law, how to evade it; 2. If any brother is taken in a snare, how to get him out by purse, interest, or importunity.

C. How do the Presbyterians keep the people in these courses from running into Independency ?

B. D. Mr. *Crofton* hath taken care of that by teaching that the people ought not to separate from the Church as hearers, though the Ministers do as Preachers; the Presbyterian *Rabbies* (saith my Author) must leave the Church, lest Presbytery be swallowed up of Episcopacy; the people must not leave the Church, lest Presbytery should be brought to nothing by Independency.

C. Really that was warily done; but what hope have they to bear up in this way ?

E. D. Why first they watch the vacancies in this Parliament, and tugg hard in the new elections; 2. They clap their hands at the little plots and the great quarels, and are observed to ride up and down incessantly at that time; 3. They engross the stock, and stop the trade of the Nation; 4. They have active Agents in *Ireland*, where they are very troublesome---and unpeaceable; 5. There is (as it appears from the late Plotters examination here at *York*) a constant Committee to manage all affaires yonder at *London*; 6. Forreign Warrs; 7. Yea they promise themselves (good Christians the whilest) great matters from the *Turke*, and bless themselves when they consider what liberty they shall enjoy under that good man, *Calvino Turcismus*; Right! 3. Besides that many Patrons reserve their Livings for them.

C. Where can so many lurke as have forsaken their callings, rather then their Rebellion ?

D. E. They have a combination that every well affected noble



or rich Family shall no sooner want either a Chaplain or a Tutor, then a hopeful or an honest man, for so they talk, is recommended thither; or if an honest man offer himself, the first question is, Did you know Mr. *Boules*? &c.

C. It is well they are not suffered to print and preach however.

D. B. They Print as much as ever! There is their *Bishops no Preachers*; their *Vindiciae Pietatis*, as if none took any care of godliness but they, or as if there were no godliness in the world but their sniveling-hypocritie: Dr. *Owen* of Liturgies, and his Book *against Popery*: I'll warrant you if it had not been for these men, the silly people must think Popery had been here before this time; the *Latine* Apology for the Nonconformists to their brethren-abroad; as if they would persuade us (notwithstanding what Mr. *Darell* a forreigner hath written of the Conformity of forreign reformed Churches to our Church) that they agree with all Protestants but we; yea, they have engaged with some poor forreign Divines to meddle with what concerneth them not, yea with what they understand not; not to mention that dreadful Libell called *Meine Tekel*, and dispersed the very day of the Kings death, and infinite more phanatick *Rhapsodies* printed every day.

C. How do these men escape the Bishops Courts?

D. B. 1. They keep in fee so many confiding Lawyers, who are to find out all the wayes to escape and elude the Lawes; 2. They keep the Officers in fee; 3. They care not for an Excommunication; for a Nonconformist in our parts durst come to Church even before the Judges, though he was excommunicated; 4. They make the Church Wardens their own, therefore it is they busle so much at the election of them; As at *Newbury* where the faction was so unruly in *Easter* week, that nothing but the Train-bands could keep them in order; they shift their dwellings and live in a corner that may be in two Counties or Diocesses, or at the worst they hide themselves in *London* where they are most secure, and most serviceable.

C. It is a very strange thing that men should continue in a state of disobedience and uncharitable, considering how short their life is, and how sad their fame after death!

B. D. Alas! they are as famous as any men after their death;  
for.

for Mr. Clark he writes their lives, and the brethren erect their Monuments, as any man, I am told, may see in the new Church-yard, where Mr. Biddle hath a large square stone over his grave, and this Inscription over it, *Hic jacet Johannes Bedellus artium Magister Oxoniensis, qui maxima dedit tam pietatis, quam eruditionis specimen.* And another this, *Here lyeth one that feared God and honoured the Truth:* Not one that feared God and honoured the King.

C. An obstinate people!

D. B. If you knew all! I have been told that either in London or Westminster upon the 30 of Janu. last a silly fellow that could not speak sense, must needs bestow a Sermon upon a Congregation, and for the more solemnity give warning of it a week before hand; but when he came, what did he pray, and prate against? even three or four abominations, whereof one was the turning out of the ejected Clegys; another the corruption of Gods worship; and a third the patience and stupidity of the people under these abominations; and not a word all this while of the Kings death.

C. Was this man a Conformist?

B. D. A very early one, they say.

C. Lord who encourage such men!

D. B. It was observed as I am informed, that one whose Cozen was hanged here with us at *Tork*, was a maine stickler for this fellow.

C. They are the most dangerous people that declare before God and men their acquiescence in the Government, and yet thus act against it.

D. B. I; O if you did but hear how solemnly the graver sort of our Boopees out of *Grotius*, *Du Plessis*, *Amyrald*, *Vives*, &c. prove the truth of Christianity, as if we were all heathens again since his Majesties return, though just before it was the most glorious time for the light of the Gospel that ever was in the World; though I must needs say that their hypocritie would make any man an Atheist; and that by their many religions we were in danger of enjoying none.

C. But the Ministers that fell off have been silent of late.

B. D. So they may as long as there are so many that speak for them;

them; yet they are not so silent; did you not hear their charge to *Archbishops*? I mean did you not see a Book called so, wherein they were stirred up by all the arguments in the world to invade their Pulpits; and the *Newes* yonder, yonder at *London* was so stronge, that some of their *Reverences* they say took Coach very demurely to *Whitehall* to wipe off forsooth that aspersion, although many of them creep up into some careles mens Pulpits; and you know how Mr. *Calamy* Preached boldly at his own Church, and how he made it a Moot-point whether he had offended or no.

C. Was the late plot in the North a general one?

B. D. They would not a great while believe it was any; yea, and that was the main plot to perswade others that it was none; yet in the mean time how insolent! how busie are they! what riding! what posting! what writing! *We will be in Chester the 24. of the sixth Month*, saith one; *Tell brother Owen we are 6000. strange of our own friends*, &c. How sullen! how dogged are they here, as well as some of our well-wishers abroad, untill the design was broken, which in the breaking discovered a Committee here in *London* that united all interests, and managed all affaires!

Now the question will be whether the dissenting brethren (considering their carriage and behaviour since the fancy began in King *Henry* the Eighths time, of which we have given an exact account to this hour) are to complain if they are restrained by laws, and kept from meeting or acting by publick constitutions?

For answer to this, it is the observation of all men;

1. That private men must be checked rather then the publick Government violated.

2. That it is not safe or reasonable for any private opinion or fancy to controule or guide a publick authority.

3. That the King must either violate his own Conscience, and so not have the liberty of it, which they insist on for themselves, or else check their pretences of theirs.

4. That they were never satisfied with any thing that was granted them; he that allowed them a little, doth but give them a power to take more; Could all the late Kings concessions keep them from his blood? first its Liberty, but at last it is a Warr: they are a party not to be gained by Obligations.

5. That.

5. That neither *Scotland* nor *England* had an houres peace or quiet since *Knox* set footing in the one, or they who had conferred notes with him in the other; but that blood, rapine, violence, malice, animosities, and plots have been the attendants of the good old cause since it was in the cradle.

6. That the Law must not be ruled by a faction, and yet that the question is now whether they who overthrewed the Law formerly may now controule, and they who raised a Warr against it may be free from it in peace.

7. That the indulging of men because they are many, is rather an encouragement to *Villany*, then a provision for *tendernefs*.

8. That to ask liberty of Conscience is to ask liberty to what they please, which they may call conscience; for who shall judge what is really Conscience, and what is really malice?

9. That to grant these people what they desire, is to allow the reason of the reason of their requests, and so at once to reward one injury, and justifie another.

10. That the late Warr begun with calling that *Christian liberty* which the Law calleth *treason*, that Religion which the Church calleth *Schisme*.

11. That no Oathes or Vowes but one to rebell can tye these people.

12. That they would never trust others with the least indulgence.

13. That they are a people that rather then submit, expostulate; whose Addresses look like mutinies, and their Petitions like threats.

14. That the whole business and bustle is but a contest between a *Law* and a *Faction*.

And now considering these things, we must conclude that either the Government must be again banished, or the Faction; that either the King for upholding the Church according to Law must be an exile, or they for supporting Conventicles against the Law must be proscribed; and which is fittest, let the World judge.-----



# THE History of Plots:

OR, ALL

**The Plots against the Government of England**  
since the Conquest, to this day, which are 247. in  
Number unsuccessfull: ——— In a continued Series  
of them, from year to year, to this present of Fe-  
bruary, 1663: Concluding with an Exact Narrative  
of the Plot in York-shire.

*History is the knowledge of things past, whereby we may  
judge of things present, and guess at things to come.*

*Dionys. Pet. Pref.*



When I had taken up perswasions that Interfered  
with the established Religion of this Nation; & the  
publick Laws laid hold upon me as well for my  
former engagements under the late Revolutions,  
as for my present sentiments of the state of things  
that now prevails; those unruly lusts of pride,  
ambition, envy, covetousness and looseness that remain in the best,  
assisted with prejudice, discontent and sufferings (and all improved

A man deterred by those vehement impulses of conscience, and a desire of liberty, that all men are sensible of ) transported my impatience, not only to murmuring, to repining, to speak evil of Dignities, to despise Dominions, to entertain evil thoughts of the Rulers of my people, but (so endlesse and boundlesse are the workings of a *frail heart* under *fouler* temptations ) to some dangerous Considerations, how *necessary*, how *lawfull*, how *easy*, and how *successful* an attempt more upon this Government might be; all the Principles and Grounds of our late Engagements that are scattered in our Remonstrances, Apologies, Declarations, Propositions, and States of the Case, immediately offering themselves unto me, then prepared for such Impressions; yea the Scripture it self, (wherein I was much conversant in my solitudes, to my *apportion*) exactly answering my thoughts and inclinations, and with those glosses upon it that lay before me these twenty years, looking like one great remonstrance for the good old Cause; so that my exceptions of things being before hand wrapped in Scripture notions, I saw my own mind there so clearly, that I was resolved that an undertaking for the alteration of the present frame of things was not only my interest, but *also my duty*; not only a *kindness* to my self and our common cause, but some service to my God: under these temptations a reverend and a most excellent person endeavoured to relieve me with three sorts of arguments.

1. The first whereof was from the concernment of private persons in the publick peace and welfare, and the great advantages men had from all Governments in general, and every *English* mans Interest under this Government in particular; which I easily evaded with the maxims of a Commonwealth which possess more men then are publicly observed, and carry them to the affront, and weakening of all the rules, lawes and principles of Monarchy that are now extant in the world.

2. The second was from the great Obligations laid upon men to peace and obedience in great rules and examples, by Christianity above all the Religions in the World, it being not the least part of its glory & renown that it provides best for Government and obedience, for the security of Princes, and the peace of the people, of any persuasion under Heaven, as the Reverend person instanced

instanc'd in many of its Theorems and principles, especially *Rom. 13. & Pat. 2.* to which I had my replies ready from the several discourses in justification of the late Warr, and the Kings death, *still extant, and still fomenting many dangerous and discontented thoughts:* especially the Sermons before the Parliament from 1641. to 1649.

3. The third, and so much the more cogent argument (as *Fear* is more prevailing then *Conscience*) and a care of our selves, of more force with us then a sense of our duty, was the dreadful event of all attempts against Government, mentioned in Holy Scripture: which the good man urged with much earnestness and power. As, *Had Zimri peace that slew his Master? Can a man touch the Lords Anointed, and be guiltless? My Son fear thou the Lord and the King, and meddle not with them who are given to change: for their calamity shall arise suddenly; and who knoweth the ruine of them both? Whosoever loveth Rebellion, a cruel Messenger shall be sent unto him. Curse was the King, no not in thy thought; for a Bird of the air shall carry the voice, and that which hath wings shall tell the matter.* The terror of which words was yet much allayed by the immunity and indulgence we already had, and might alwaies expect; only one day considering with my self that the events and issues of things in the World were exactly correspondent with the Prophecies and predictions in the Scripture; that Heaven and Earth might pass away, and the Government of the Creation be altered, and not one jot or tittle of the Word of God should fall to the ground: I resumed the last argument, examined those sayings of Scriptures aforementioned, comparing them with what happened upon that occasion in the World, and particularly recollected such Memoires and observations of that nature as occurred in the English Nation from the time of William the Conqueror to our Age; out of which to my great astonishment I gathered this great Conclusion; (which I think it the interest of this present age and posterity to take notice of,) that as the Scriptures have foretold some 3000. years since, so we find it true in every age that Government is so secured by the ordinance and providence of God, that all attempts against it have come to nought, and all open and secret conspiracies and plots have had only this remarkable issue, *That they ended in the ruine of those that were engaged in them.*



Plots against  
William the  
Conquerour.

W. Malmshu-  
ry.

Florentia Bro-  
ton.

Turgot.

Karadocus in  
Gal. 1.

Hen. Hunt.

Will. 1.

R. Hoved. in  
Will. 1.

§. 1. It is now near 600. since the Government and Monarchy of this Kingdome was after the barbarousness of the *Brittains* and *Romans*, the confusion and unsettledness of the *Saxons*, the Incursions and Intervalls of the *Danes*, settled upon the Foundation it now stands upon by *William Duke of Normandy*. In the year 1074. *Edgar Athelin King Harolds* Son with his Mother *Agatha* and his two Sisters *Margaret* and *Christine*, all of the Blood Royal retired in discontent to *Scotland*: Our ancient and most desperate enemy followed by the great Earles *Edwyn* and *Morebor* his Uncles, the two Arch-Bishops *Stigand* and *Aldred*, and many other Lords; where first by alliance with the King of *Scots*, who married *Margaret*; 2. By a correspondence with the *Danes* they procured an invasion that made the North for 60. miles desolate; 3. And by their Agents in *England* raised Insurrections in *Exeter*, *Oxford*, the Isle of *Ely*: the issue of which notwithstanding the dangerous combination, was first the ruine of the King of *Scots*, who submitted to King *William's* mercy; 2. The Imprisonment of *Edgar* and his Lords during the Kings pleasure; and the settlement of the Government by the *Curfew bell*, the Law against the peoples Armes, and the provision against the Clergies temporal Jurisdiction.

§. 2. But restless discontent notwithstanding those dreadful examples foregoing of the ill success of Rebellion, goeth on; for the year 1079. *Waltheoff* Earle of *Northumberland* with the Earls of *Bologn*, *Norfolk*, and *Hereford*, with the King of *Scotland*, and the Princes of *Wales*, whom the Kings of *Denmark* and *Iceland* assisted with 245. sail of Ships, contrived a most dangerous plot to seize the Kings Castles and Sea-Towns, while the King was engaged in the Siege of *Dole* in *France*; a conspiracy that threatened another change, when behold *Lanfrank* to whom *Waltheoff* had communicated the design, discovereth the whole to the King, who prevented their uniting, and engaging them one by one overcame them all, putting *Waltheoff* to death, sequestering, imprisoning, banishing all the rest; Who are observed never after to prosper in any thing they undertook.

§. 3. In the year 1087. King *William* leaving his Dukedome to his eldest son *Robert*, and his Kingdome to his youngest Son *William*, *Robert* making use of the Bishop of *Bayeux*, and many other

Esmer. in  
Gal. 1.

Gustaf Pflav.  
Gef. in Gal.  
1.

Hollinshead  
Gal. 1.

other Lords grudges against his Brothers Government, especially his Arch-Bishop of Canterbury, *Lanfranke*, with their assistance surprizeth the North as furthest from *London*; divides the Kings Council, raiseth some disturbances in the South and West, thereby distasteth the King, so that he knew not where to begin, nor where to turn himself; the King having the Arch-Bishop and the Bishop of *Winchester* of his side, and obliging his people by some Acts of grace, defeated all the Rebels, made his Brother abjure the Realm, and be contented with a Pension, and ruined 700. Families that were concerned in that Conspiracy: And a while after hearing that *Mons* in *Normandy* was beleiged, as he was at Supper, the King asked which way it lay, and immediately commanded Masons to make way for him thither through the Wall; and when his Lords entreated him to stay until his people were ready, he replied, That they who loved him would immediately follow him; and a Tempest arising when he was at Sea, he commanded the Master of the Ship to go on notwithstanding; For (said he) never was King drowned: Thus he came suddenly to *Mons*, raised the siege, dispersed the Rebels, undid 652. Families that were of the Confederacy, and left a fatal Monument of conspirators success behind to late Posterity.

§. 4. *Anno* 1100. no sooner had *Henry* the first succeeded his brother *William*, who died Childless, and compounded with his brother *Robert* of *Normandy*, but *Robert de Belesm* Earle of *Sbrensbury*, and the Earle of *Cornwall* in discontent made a general Insurrection about *Wales* and the borders, surprize the Castle of *Bridgenorth*, stop Trade, gathered the people together, who no sooner heard that the King was drawing towards them, but they fled and left their traitorous Leaders at the mercy of an incensed Sovereign, who seized their Estates, banished their Persons, and put a period to their Names, Honours and Families in *England*.

§. 5. Although *Steven* invaded the Kingdome against the right of *Maud* the Empress, & the Oath of Allegiance which the people had taken to her, & was countenanced by very few at his Coronation; yet such is the fatality of conspiring against a settled Government, that divers Lords having the Empress of their side to justice, and *Scotland* (without which no Rebellion can prosper in

Against Will.  
Rufus.

Gul. Pavorus  
in Hist. R. g.

Wike in Gul. 1.

Math. Westm.  
ibid.

Holinshed Gul.

Speed.  
Daniel.

Ma b Paris

Guliel. 2.

Stow ib. d.

Dr. Heywood.

Will. Maryn  
ibid.

Against King  
Henry the first.

Against Stef.

Will. New-  
burghia 109.

England) to assist them, several Castles to secure them, a general discontent to second them; all England in a combustion to advantage them, were yet strangely suppressed by the Usurper, their Castles dismantled, their Children disinherited, their heads taken off, no less then 3000. Families undone in their cause, the Empress *Maud* is straitned at *Oxford*, and the whole combination dispersed, King *Steven* dying quietly in his Bed.

against K. H?  
2. vid. Gyrard  
Cambren. in  
H. 2. et 10.  
Regulstad.

§. 6. Upon *Steven's* death King *Henry* the Second, the right Heir, is established upon the Throne, but troubled first with the *Welsh*, who cunningly invired all the Male-contents of England to their inaccessible Mountaines, where his Majesty no sooner sheweth his Sword, but they desert their Leaders, who are utterly ruined, and their Country made Tributary to England: And then by *Robert Earle of Leicester*, who thought to have surprized the Generals at their own houses, and his Majesty at Court, when poor man he was overthrown himself, and though afterward he was furnished by the French King (who waited all opportunities to invade England) with an Army, yet he perished and 12000. men with him, as did *Bigot* and *Fernis* (who tried the old-way of Scotland) in the head of 16000. Scots, who with all their Confederates threw themselves upon the Kings mercy.

against Rich.  
1. vid. Telles  
viessem in R. 1.

§. 7. In the year 1189. *Richard* the First succeeding his Father with the consent and applause of all his people, had yet some desperadoes who would teach the World what providence always secures Government, and what disasters and mischiefs attend Rebellion; for proud *Longshampe* Bishop of *Ely* (in the Kings absence, who was now deep in the Holy Warr,) made a faction in the Kingdom, entertained all the discontented complaints of ill Councillors; promiseth liberty and ease to the people, sets up for the Pope and Religion; is opposed by the Lord *St. John*, trepanned by two Women, banished his native Country, derided by the French, and comes to a miserable end.

against King  
John, vid. Telles  
viessem in  
10. M. Paris  
in ibid Triver  
ibid.

§. 8. Anno 1199. King *John* upon *Richards* death usurped the Crown, yet none durst contradict him; dispossessed *Arthur*, yet none durst say to him What dost thou? peoples business being the performance of their own duties, rather then discontents of other mens Titles: The English more troubled with his Tyranny then his Usurpation, suborne the *Welsh* and *Irish* to perplex him; (as the embroy-

embroyling of Ireland or Scotland is the surest way to gain England the plot is discovered to him, he sends his own Courtiers to ripen it, they discover to him all the methods, steps and proceedings of it, so that he surprized the Welsh, putteth 3000. of them to the Sword, taketh 28. Pledges of the best Families among them for their good behaviour for the future; with whom upon their second Revolt he was so angry that the day he heard of it; he would not dine untill the 28. pledges were hanged before his face: But the Barons forsooth stand for the Liberty of the Subjects, assert the ancient Franchises of England, make a general party, debauch the whole Nation, secure all the strong Holds, engross all the Treasure, draw over the French King to their party; yet the odious weak King John (so facted a thing is Sovereignty in the meanest person) recovereth their Castles, excommunicates their persons, layeth wast their Estates, undoeth their adherents, cutteth off their posterity, and makes them wander up and down poor and destitute exiles in the Earth.

§. 9. Anno 1216. King Henry the Third, though a Child, had that success against Rebels, that were not that sin a sin of Witchcraft, no such thing as treason would ever shew its self in the world; for although the Child could not secure the government, so weak he was, yet the Government protected the Child; so facted that is. Lewis the Fair King of France indeed (as it was his interest) set up some Lords against this Child, viz. the Bishops of Winchester, Salisbury, and Chester; the Earles of Salisbury, Ferrers, and Albemarle, who bore great sway in the Kingdom, stopped Trading, were favoured by the Pope; yet they and their French Auxiliaries were cooped up in Lincoln, before which City the Kings Forces doubling their Ensignes appeared twice more then they were, awed the besieged, brought to an humble submission to the Kings mercy, who at that time degraded 18. Barons, 300. Knights, ruined 8000. Families, who were sad instances of the miserable event and issue of Rebellion and treason.

King Henry disposeth of Barhamstead Castle which belonged to the Duke of Cornwall to a Dutchman, whereupon the Duke in revenge consults with the Earle Marshall, the Earles of Chester, Gloucester, Hereford, and Warwick, who declare for their Liberties, the great Charter, and the Charter of the Forrest; with whom

against H. 3.  
Andrew du  
Chesne Hist.  
Angl. Scot.  
Hib.

whom some great Officers lately displaced, joyne themselves, they gain the whole Kingdome, win over all the people, declare against evil Counsellors; yet the King (providence still appearing in the behalf of that great Ordinance of God) sends for a few *Pontovins*, Summons a Parliament at *Oxford*, to which the Lords refuse to come, and another at *Winchester*, whither they will not come neither; they are proclaimed Out-lawes, their Estates are seized; the Earle Marshall is trepanned into *Ireland* to save his own stake, and there circumvented and slain; the other Lords are won over by the Bishops with money; the Earle of *Pembroke* is dispossessed of his Estate; money is raised by force, the King put by the peevishness of his Subjects upon rigour, tyranny, and strange Levies, so that 4000. Families are undone.

The great Earle of *Leicester* with other Lords declare for the Liberty of the Subject; indeed they prevaile a little against the King; but at last the Earles of *Gloucester* and *Leicester* fall out, the Rebels are divided, the Earle of *Leicester* and 7000. of his Followers fall at a pitch battel near *Evesham*; his Sons flee the Kingdome, his Estate is confiscated, all his complices undone, and most of the Rebellious Barons disinherited, and the whole Kingdome desolate.

§. 10. King *Henry* is dead, his Son *Edward* is absent in the Holy Land; *Leslin* Prince of *Wales* disputes his Homage; but see how his dear Lady is taken by the *English*, and he glad to submit *Oreston* in *Ed.* for her sake upon any termes; after her death he revolteth again, goeth on and prospereth untill the Earle of *Pembroke* slew him before his own House at *Bere* Castle, and a Common Souldier brought his Head to the King, who Crowned it with Ivy and set it upon the Tower of *London*: And not long after his brother *David* is taken in *Wales*, and judged in *England* to that ignominious death that Traytors usually come to; And (as alwaies Subjects lose, and Princes gain by Rebellion) all *Wales* was brought upon that occasion under an *English* Prince, who established the Government thereof according to the Lawes of *England*.

Against *Edw.* Dr. *Heyward*, §. 11. *Edward* the Second goeth on in his Fathers exorbitant ways, entertaineth evil Councillors, viz. *Gaustm* and *Spencer*, to the great grievance of the Lords and Kingdome; Upon this the Lords arme and rebell; the Pope writes to them; they would not

Against *Edw.*  
1.  
*Oreston* in *Ed.*  
2.  
*Polid. Virg.*  
*ibid.*  
*vid. Nat. Ed.*  
1. 11.

Against *Ed 2.*  
Dr. *Heyward*,  
*ibid.*  
*Scem.*  
*Langford* in  
*Edw. 2: et 10.*  
*Erages.*

not read his Letters, saying, *That they were men of the Sword*; the Bishops treat with them, but they would not hear: affronts are put upon the King by the Lords, as that of the mad woman who brought him all his faults in Writing; and upon the Lords by the King, as that of the Duke of *Lancaster's* Wife, being challenged from him by an ugly fellow, who made it good he was Married to her; the Lord *Baldewins* Keeper is hanged, and his Wife and Children in prison for holding the Castle of *Leeder* against the King; many of the Barons fall off, and submit to his Majesty, the whole Kingdome is dissatisfied; yet the King defeats *Lancaster*, takes him and many of his Followers prisoners, condemnes and beheads him, as he doth the Lord *Clifford*, the Lord *List*, the Lords *Tuchet*, *Cheyney*, *Mowbray*, *Danell*, *Teyer*, *Aldenham*, *Baddesmore*, the last of whom with many noble Knights are hanged, drawn, and quartered, as thousands more upon that occasion came to a miserable end. And afterwards when the Queen and the Barones by a joynt interest prevailed so far as to depose the King, yet first, within three years after was she in Parliament voted incapable of her Jointure, put to a Pension of a 1000 *l.* a year, and kept a Prisoner 30. years to her dying day; 2. And her Minion *Mortimer* seized after this manner; the King her Son takes a Torch light, and two or three to attend him, and steales privately under ground into the Queens Chamber about Bed time, where the Wanton undressing himself for her Bed, they immediately carry him away, (notwithstanding the Queen shrieks, *Bel filz, bel filz, ayez pity du Gentile Mortimer, good Son, good Son, pity Gentile Mortimer*; ) he is committed to the Tower, and hanged, drawn, and Quartered by *Tyburn*, where his body remained two dayes, an opprobrious spectacle to all Beholders: And in a word so remarkable were the disasters that befell those that contrived any thing against the Government in this Kings Reign that we hear of no more treasons in the others, who lived fifty years in perfect peace, all men looking upon the former examples, *Seeing and fearing, and not daring to do any more presumptuously.*

*Tho. Delamare  
in 1<sup>st</sup> of Ed.*

§. 12. Untill the beginning of *Richard* the Seconds Reign, when by reason of some extravagances by the exactors of Poll-money the common people at *Depisford*, and indeed all over the Kingdome rising as one man, Upon this occasion a Collector of

*Against Rich.  
and the 2d.*



*Fabian con-  
course of His-  
tories ibid.  
vid. Alex. Esfe-  
bian's in  
Eccl. 2.*

Pollmoney comes to one *John Tylers* house, demands Pollmoney of his Wife for her Daughter, and she saying that her Daughter was not of age to pay, the rude fellow said he would see whether that were so or not, and thereupon forcibly turned up her Cloaths, whereat the Mother cryed out; the Father being at Work hard by, upon that comes in, and with a Lathingstaffe which he had in his hand knocked the fellow on the head; upon *Tylers* complaint among his Neighbours, and one *Bill a Priests* seditious discourses of *Liberty, levelling, &c.* whose saying was, *When Adam daz, and Eve span, where was then the Gentleman?* the Commons of *Kent, Essex, Hertfordshire, Suffex, Suffolk, Norfolk, Cambridgeshire,* are up 100000. declaring for the King and the Commons, and resolving to have no King *John*; entered the City, besiege the Duke of *Lancsters* house at the *Stewy*, abuse the Kings Mother in the *Tower*, behead the Lord Chancellour and the Lord Treasurer, the Lord Chief Justice; they pull down Lawyers houses, they compell many Noblemen and Gentlemen to ride with them; their Leaders keep the state of Kings; they resolve to destroy all Knights and Gentlemen; But what was the issue? 1. Two and thirty of them are burnt in the Duke of *Lancsters* Cellar; 2. Fear and trembling siezed on several of them, who deserted their brethren; 3. Their Leader is stabbed to death by the Lord Mayor, *Sir W. Wilworth*; (for whose sake the Dagger is in the City Armes to this day,) 4. The rest of them laying down their Armes upon *Sir Rob. Kwoles* his approach to them, submitted to the Kings mercy, who executed 1500. of them in divers places; in which exploit 25000. Families perished.

Not long after, the City of *London* that dares do any thing, for a Riot against the Lord Treasurers servants in pretence, but indeed a plot against the Kings Government, had their Liberties seized on, their Charter taken from them, their Lord Mayor removed, and a Warden set over them, and a fine of 15000 *l.* set upon them.

All this would not allay the discontents, and ambitions of men, for the Duke of *Gloester*, and other Lords upon an Abbots Vision of the Destruction of the Kingdome by the misgovernment of King *Richard*, (and was there ever Treason without a Clergy



man?) consult about seizing and deposing K. R. and executing the Lords of the Council at *Arundel Castle*, where they received the Sacrament, and took upon it an Oath of Secrecy by the hands of the A. B. *Canterbury*; now the Earle Marshall, Deputy of *Callice* discovered all the Plot to the King, who thereupon by a stratagem devised by his Counsel, took the Duke of *Glocester* a Bed, who hearing of his coming, cast his Cloak about his shoulders, and with all reverence bid him welcome; the King courteously requesting him to make himself ready to ride with him a little way, within a mile of his House he was arrested by the hands of the Earle Marshall, and sent to *Callice*, where he dyed a miserable death: the Arch-Bishop of *Canterbury* is banished: the Earle of *Arundel* and the Lord Treasurer are beheaded, and 1500. Families of their brethren and adherents perished.

*John Froislard*  
*Chron. Gall.*  
*rerum Angli-*  
*can.*  
*Dionys. Petav.*  
*Anno 1386.*

§. 13. *Anno 1399.* Henry the 4th. was in full Parliament declared King of *England*, but having let fall an expression to this purpose, when he was Earle of *Darby*, viz. *That Princes had too little, and religious men too much*; the politicke Abbot of *Westminster* laid hold of the words, and inviting to his House the discontented Dukes of *Surrey*, *Exeter*, *Albemarle*,---the Earles of *Salisbury* and *Glocester*, with many more communicated their grievances to each other, and lay a Plot to invite his Majesty to a solemn Just, at *Oxford*, where he was to be murdered by an unknown hand in the heat of the pleasure and action, taking oaths of secrecy, and sealing Indentures *Sextipartite* for the performance of Conditions on all sides; the Justs are proclaimed, the King is invited, and promiseth to come: secrecy on all hands kept most firmly to that very day; but there is a God in Heaven that revealeth secrets unto Kings; for it happened that as the Duke of *Albemarle* rid to *Oxford*, he called upon his Father the Duke of *York*, and having in his bosome the Indenture of Confe-deracy, his Father as they sat at Dinner espyed it, and asked what it was, to whom his Son answering, that it was nothing that concerned him; by S. George (saith his Father) but I will see it; ----- and so snatched it from him, and reading the Contents, called for his Horse to ride to his Majesty now at *Windfor*, whether his Son was before him asking pardon, when the old Man knocked at Door. The King not coming, the Lords at *Oxford* su-

*Against Henry*  
*4th.*

*Sir Robert*  
*cotton in his*  
*Notes on his*  
*Government,*  
*M. S.*

*Robt. Rodbourn*  
*in Hen. 4th.*

*Jo. Trevis Sup-*  
*plem.*

*Pollebrooke in*  
*Hen. 4th.*

*Hall union 2.*  
*roses in Henry*  
*4th.*

pected themselves discovered, and so they stand upon their guards, set up a mock King *Richard* (one *Magdalen* very like him) who they pretended so escaped out of Prison; send to the King of *France* (always ready to assist the Rebels of the King of *England*) they raise an Army, pursue King *Henry* now unprovided to *London*: what became of them think ye? why, they are amazed and sometimes would do one thing, sometimes another, and at last nothing; they march up and down they knew not whether, until at *Cirencester* the very Townsmen were able to overthrow them, so weak is guile and feare; their counterfeit King is hanged; the Lords are beheaded, the whole Army by a rumour is dispersed; in which Rebellion 916. Lords and Gentlemen perished, and 16000. Families brought to a morsel of Bread; the *Abbot of Westminster* upon the News fell suddenly between his Monastery and his House into a dead Palsey, and shortly after miserably ended his life; And another who had contrived to lay an Iron with three sharp pikes standing upright in the Kings Bed, that when he laid Himself down, he might thrust himself through with them, came to this sad end; a String was tyed about his neck and privy Members, and so he was hanged up with a great Stone upon his Belly, that broke his back bone.

Yet men cannot be quiet; for *Owen Glendover* upon a private grudge between himselfe and the Lord *Grey of Ruthen*, and a publick ambition to be Prince of *Wales*, in the divided times of *England*, raised all *Wales*, and the borders of *England*, and with the advantage of a *Scots* Invasion at the same time, and the *French* Auxiliaries, prospered a while; but that well, that ends well; *Owen* is at last (as all Traytors) abandoned by his Followers, the people are altered in their Resolutions; *Owen* himself was famished in the Woods, and *Wales* made desolate.-----

But at the same time Treason had all the faire and promising circumstances imaginable; for the unhappy King had not only *France* and *Scotland* our old friends, and *Wales* to deale with, but the *Pecies* of *Northumberland* and *Worcester*, and *Henry Hotspur* who upon some private discontents enter in a league offensive and defensive with *Glendover*, and an Indenture Tripartite, wherein all *Wales* were assigned to *Glendover*, all *England* South and East of *Trent* to the Earle of *Marsh*, and the rest to *Northumberland*.

berland; a formidable design, but comes to nothing; *Henry Hotspur* is slain, their Army is defeated, 6000. of them left dead upon the place, the chief of them are executed; and 7016. Families undone in this undertaking; *Northumberland* and others who had been pardoned, ingrately engaging again upon *Yorky-wold Downes* against his Sovereign, where he was surprized by the Earle of *Westmerland* in this manner;

The Earle sends to know their Grievances; which when they sent him, he alloweth of, and promiseth to joyne with them, seemeth to pittie their Souldiers, and his own, and perswadeth them to disband as he would do himself; which they no sooner do, but he arresteth the chief of them, who were executed at *York* and *Durham*; where *Northumberland* after he had wandered up and down *Scotland*, *Wales*, *France*, about a year, was slain likewise; and 13000. Families of the Revolt were upon this sad occasion exterminated and rooted out of *England*. Such dreadful consequence of Rebellion as awed the Lords and Commons to peace and allegiance all King *Henry* the Fifths Reign, and the first sixteene years of *Henry* the Sixths.

§. 14. When the Duke of *Tork* now aspiring to the Crown, Against H. 6. takes his opportunity to whisper and suggest to the people that the King was weak and easie, the Queen was of a malignant spirit, the Privy Councel was ill inclined, wherewith the Common people were possessed, when one *Mortimer* the Dukes Agent promiseth them a Reformation of all abuses, freedome from Taxes, who styling himself Captain *Mend-all*, marcheth to *Blackheath*, there exerciseth them; sends their grievances to the Parliament, complaining that the Kings Revenue is lavished away; that he burdeneth the people; that he takes their Commodities from them by his Purveyors; and their Estates by his Courtiers; that legal proceedings were stopped by Letters from above; that extraordinary fees were exacted; that freedome of Elections were deneged; and Parliament men chosen by Court Letters; that the faithful Counsellors, the Dukes of *Tork*, *Excester*, *Buckingham*, *Norfolk*, were discountenanced by the undue practices of some corrupt Courtiers and their Favourites: The Parliament countenanceth them, the Privy Councel receiveth their Petition; and if any plot ever prospered, this was like to be one; Yet see

*Polyd. Virg. in Hen. 6.*

*Martine. Chro. Hen. 6.*

*Stow.*

how the King though never so generally hated (so considerable a thing is Royalty under the greatest disadvantage-) gathereth an Army of 15000. the Rebels defeat him, come to *London*, command the City to provide them Horse and Armes, and other Necessaries; behead the Lord *Sey*, and Sir *James Cromer*, carry all before them, when on a sudden some old Souldiers from the *Tower* surprize them, the Rebels look about them, and consider their danger, are weary of their service, and upon the Kings pardon submit, and leave *Jack Cade* to shift for himself, who fled away in a disguise, and (Proclamation being made that whosoever should bring him dead or alive, should have a thousand Markes for his paines,) a while after was attached by one *Elen*, and making resistance in a Garden at *Hothfield* in *Sussex*, was there slain; his Body was brought to *London*, beheaded & Quartered, his Head set upon *London* Bridge, his Quarters dispersed in divers places in *Kent*, and his Followers to the number of 500. arraigned, to the utter ruine of 4000. Families, who perished in this gain-saying of *Kore*, as did the Prentices and Commons of *London*, of whom 2000. died in a commotion the year following; the Duke of *York* flieth to *Ireland*, *Owen Teuther* and divers *Welsh* Gentlemen are beheaded; and the King who had usurped the Throne, never prospered; and the Duke of *York* slain at *Wakefield*, and his Head put over the great Hall of *York*.

against Edward the 4th.

vid. Guliel. Abington in his Life.

§. 15. *Edward* the 4th. is Crowned, but with cares and troubles; for the Kingdome was in a Combustion; King *Henry* was at the Head of 40000. to try it with him for that Crown, seconded both by the *French* and *Scots*; but see the fate of Rebellion, the Armies approach each other; the Lord *Fauconbridge* gives the Archers direction upon (a signal given by him) to shoot every Man a flight Arrow, (for that purpose provided) and then to fall back three strides and stand, the Northern men in the mean time plyed their Bowes till all their Sheaves were empty, but their Arrows fell short of the Enemy threescore yards, doing them little, and themselves a great deale of harm; for their Arrows being spent, and coming to hand blowes, their own Arrows sticking in the ground, galled their shins, and pierced their feet; ten houres the Battle continued, wherein fell 36000. Rebels; among whom were the Earle of *Northumberland*, the Lords *Beaumont*,

mont, Gray, Dacres, Welts, &c. the Earle of *Devonshire* only surviving to an execution; whom the Earle of *Oxford*, & the Duke of *Sommerſet* followed; his Son and the Earle of *Pembroke* living beyond Sea in great miſery, as little better then Vagabonds; their Eſtates and Lands with the poſſeſſions of 6000. of their Followers, who are now undone, being divided among King *Edward's* Followers.

Yet a while after all this is forgot, and the people are up in *Yorkſhire* for the breach of a Cuſtome to give the people of *St. Leonards* in *Yorke* ſome quantitie of grain; and the *Northamptonſhire* men for Liberty; the Captain of the one party *Robert Huldorne* is beheaded; and the other is boyled in an hot Cauldron; the Lord *Wells*, and Sir *Tho. Dymock* are executed; 10000. Rebels are ſlain, Sir *Rob. Wells* their Leader is hanged, the Earle of *Warwick* flyeth for it; and at laſt the Uſurper *Edward* was glad to be a Vagabond in *France*, and afterwards he and his Rival *Henry* both by turnes ſuffered the vengeance due to treaſon and Rebellion; the great Earle of *Warwick* is ſlain, with many more Rebels to the number of 16000. who are ſignal Monitors to late Poſterity to ſtudy to be quiet, and to follow their own buſineſs; for why ſhould they meddle to their hurt? *Queen Margaret* is taken Priſoner, her Son *Edward* was murthered; the Duke of *Sommerſet* is beheaded, *Fauconbridge* the Pyrat (after his dangerous tumult about *London* in the head of 17000.) and his Captaines *Spicing* and *Quintine* that aſſailed *Algate* and *Biſhopsgate*, were hanged drawn and quartered, and their heads placed on Poles upon thoſe Gates; and by a Commiſſion of Oyer and Terminer, many both in *Effex* and *Kent* were arraigned and condemned for this Rebellion, and more fined; the Arch-Biſhop of *Yorke* was kept cloſe Priſoner to his dying day, as were the Earles of *Oxford*, *Pembroke*, and *Richmond*, whole Ladies begged their bread, while their Eſtates were diſpoſed to King *Edward's* Courtiers; the Duke of *Exeter* being reduced to that penury that he run by the Duke of *Burgundies* Coach begging his Bread for Gods ſake, and was found dead upon the ſhore of *Dover*: Thus bloody and deceitful men lived not out half their dayes, they love miſchief, and it happeneth unto them; they hated peace, and it is far from them.

*Contd.*

Against *Edw.*  
the Fifth.

Sir *Tho. More*  
in *Richard* the  
third.

§. 16. Well! *Richard* Duke of *Glocester*, after his Brothers death aspires to the Crown, to that purpose procures himself made Protector, dismisseth his Nephew *Edw.* 5th. Guard: removeth from him his faithfull friends and kinsmen, gets his Brothers out of the Sanctuary, contriveth it so that the young Princes should be declared and preached Bastards: that the Lords of the Counsell should Petition him, considering the necessities of the Kingdome by reason of the late misgovernment, to take upon him the administration of the Sovereignty; that the Cities pulse should be felt by a long Speech of the Duke of *Buckingham*; and upon their fullness and silence, some of *Richards* servants in the crowd should cry, King *Richard*, King *Richard*; that himself should be married; the Relict of Prince *Edward*, *Henry* the 6th. Son, and with his Queen Crowned very solemnly; murdereth the two Princes, makes love to the Lady *Elizabeth* the Rightfull Heire of the Crown, and flourisheth; Men seeing this oppression and violent perverting of judgment and justice in this Province, marvelled at the matter; but he that was higher then the highest regardeth, and there be higher then they; for this prosperous Usurper never had a quiet mind, but was troubled with fearfull dreames; the King of *France* rejects his Embassadors; the Duke of *Buckingham* who set him up, plotteth with Bishop *Morton* of *Ely* House to depose him; The Earle of *Richmond*, afterward K. *H.* the 7th. is set up by the *French* and *Welch*, landeth at *Milford* Haven; the Earles of *Pembroke* and *Shrewsbury* joyne with him; the Lord *Stanley* secretly favoureth him, as Sir *Ja. Savage*, Sir *Simon Digby*, and others did more openly; at *Bosworth* he meets King *Richard*, where the Earle of *Northumberland* deserted him, the Duke over-powers him, 6000. of his followers dye upon the place, and himselfe left dead and naked in the Field, untill a Purlovant at Armes brought him behind him (like a Calse, his Head and Armes hanging down one side of the Horse, and his Legges on the other) to the Gray-friers Church within the Town of *Leicester*, where he lay a miserable Spectacle of the sad issue of Treason and Rebellion, untill for pittie the Friers buried him; his Agents coming all to a like shamefull end, as Sir *James Tyrell* who was executed, *Miles Forrest* rolled alive, *James Dighton* lived and dyed unpittied, the great Duke of *Buckingham* who raised

raised him, was beheaded by him; and *Bannister* who betrayed him to *Richard*, was afterwards hanged, whose eldest Son hanged himself, his youngest Son was drowned, and his Daughter smitten with a Leprosy; because sentence against evil doers is not executed speedily, therefore the heart of the Sons of Men is fully set in them to do evil; though sinners do evil an hundred times, and their days be prolonged, it shall not be well with the wicked, neither shall they prolong their dayes, which are as a shadow, because they feared not before God.-----

§. 17. Anno 1485. The Usurper thus suppressed, Treason and Rebellion thus avenged, King *Henry* by Conquest, by marriage, by choice settled upon his Throne with a strong Guard about him, never known before in *England*; some discontents appeared in the North, where the Lord *Lovell* was in the Head of an Army before the King was aware, but upon Proclamation of Pardon, the Rebels disperse, and *Lovell* with his Complices flee for their Lives, which they afterwards loose shamefully upon *Tower-Hill*, the place of Execution.-----

Against King  
Henry the 7<sup>th</sup>.

See my Lord  
Bacon's Life of  
Henry the 7<sup>th</sup>.

Not long after a Priest named *Symond*, sets up one *Lambert Symmel* for *Edward Earle of Warwick*, who was lately escaped out of Prison, and pretends him King of *England*; he is countenanced in *Ireland*, encouraged by the Lady *Margaret Countess of Furgoin*, and assisted by an Army under the Earle of *Lincolne*; but what came of this Plot? why, the true Earle of *Warwick* was shewed abroad; the Earle of *Lincolne*, and many Lords are slain at *Stokes*. 500. Families are undone by this Treason, and the King more firmly established.

A Subsidy is granted the King in the 4<sup>th</sup> year of his Reign towards his *French Warres*, and it was agreed that every Man should pay the tenth penny of his goods; the Northern Men refuse to pay it; the Earle of *Northumberland* President of the North Parts, collecteth it by force, but he is murdered; an insurrection is made, and in defence of their Liberties, the people would give the King Battle: what followed? Liberty? No, ----- the multitude is discomfited by the Earle of *Surrey*; their Leader, with many of his accomplices hanged, drawn and quartered at *Turky*; and 3564. Families turned upon this occasion out of doors, to the wide World.-----



This device failing, one worth two of it is thought upon by the Countesse of *Burgundy*, and that is that one *Perkin Vorbecke* should counterfeit *Richard* the younger Son of *Edward* the 4th. who is now dead, and could not be shewed to the people as the Earle of *Warwicke* was; and being Brother to the Queen could not be prejudiced in his right by her; this *Perkin* is entertained by the King of *France*, backed to by the *English* Malecontents; the people of *England* generally respect him, *Sir Rob. Clifford*, and *Rob. Barley* are sent to attend him, the Lord *Fitzwater*, *Sir Simon Montford*, *Sir Tho. Thwaits*, Doctor *Richford*, Doctor *Sutton*, Doctor *Worsley* conspired with him, he gets an Army; marrieth the Earle of *Huntleyes* Daughter, and engageth the King of *Scots* in his Quarrel; he goeth to *Ireland*, landeth in *Cornwall* with very considerable Forces: Doth he prosper? no, his Confederates are discovered by King *Henries* espialls in *Flanders*, and executed; particularly *Sir William Stanley*, *Sir Simon Montford*, &c. an hundred and sixty of his Followers were hanged, drawn and quartered in *London*, and along the Sea-Coast; ----- *Scotland* is laid waste, his friends leave him, he submits to the Kings mercy, and upon his attempt to escape out of the Tower three times, was hanged, drawn and quartered at *Tyburn*, and *Edward* Earle of *Warwicke* for his sake is beheaded.-----

In these troublesome times the people refuse to pay their Subsidies, and in *Cornwall* they rise under one *Flammocke* a Lawyer, and *Joseph* a Smith, and draw a formidable Company towards *London* upon *Blackheath*: do they now ease themselves and their fellow subjects? no; they are invironed by the Kings Forces, three thousand of them perish upon the place; my Lord *Audley*, *Flammocke*, and *Joseph* were hanged, drawn and quartered: their Estates bestowed among the Courtiers, and some hundreds of Families bound to curse them to this day: ---- To which we may adde the dismal end of *Willford* another pretender, set up by an *Augustin* Frier, who was hanged, drawn and quartered, and made an example to rash and inconsiderable Traytors, for the following Generations, as were *Sir James Tyrrell*, *Sir John Windom*, the Earle of *Suffolke*, and others in the following year, to the ruine of many Families, who rued their Treasons many years after.

6. 18. In the 8th year of King *Henry* the 6th. there happened in  
London

London an Insurrection against strangers, especially Artificers <sup>Against King</sup> who exercised Handicraft, and vended Wares to the great dam- <sup>Henry the 8th.</sup> age of the Kings Subjects; the Prentices and others assembled, See my Lord <sup>Heber in his</sup> cryed up Privileges, Privileges; what was the end of it? twelve <sup>Life of Hen. 8.</sup> of the men were hanged, and four hundred more drawn in their shirts, with Ropes and Halters about their Necks to *Westminster* to submit to the Kings mercy, as *Weakly* did; many of all Professions hearken to the enthusiasms of the holy Maid of *Kent*, who would needs perswade men that King *Henry* could not continue long, who lived to hang her, and to ruine five hundred of her Complices.

But Religion is altered, and Treason that hereto served the Interest of Men, is now hallowed and become the cause of God; K. *Henry* sets forth injunctions for translating the Lords Prayer, the Creed, the ten Commandments into the *English* Tongue, and requiring all Parsons and Curates to teach them so translated to their Parishioners; this Innovation was not to be endured; twenty thousand assemble at *Lincolne*, and forty thousand at *York*, taking Armes, as they said, for the faith of Christ, and deliverance of the Holy Church now oppressed; sixty thousand in *Lancashire*, 15000. at *Hull*, ----- indeed all the Kingdome: here is a general Plot, and this Plot for Conscience sake; but doth God blesse it? or doth the spreading nature of it prevail? nothing lesse; for thirteen of the Ringleaders at *Lincolne*, 300. of the chief at *York*, and the Northern parts, 60. of the principal at *Hull* were hanged, drawn and quartered, and the rest undone by the Lords, *Derby*, *Shrewsbury*, *Pembroke*, and others, to the number of 6000. Families, besides the Lords *Darcey* and *Hastley* both executed, Sir *Rob. Conitable* who was hanged in Chaines at *Hull*, and Sir *Jo. Bulmers Lay* who was burned in *Smith-field*, *Henry* Marquesse of *Exeter*, *H. Lord Mountacute*, Sir *Nicolas Carew*, Sir *Will. Nevill*, who came all to miserable ends upon the same terre -----

6. 10. But the Reformation of Religion proceedeth in King *Edward* the Sixths dayes, and the people are more and more enraged: for Conscience sake the Kings Commissioners were stabbed, <sup>Against a Edw.</sup> the multitude arme themselves and commit many outrages, they <sup>in 6 h.</sup> increase to the number of 50000. a terrible number, they declare for Religion against Inclosures, Lawyers Courts, &c. besiege rich

2d Sir John  
Heywood's  
Life.

Godw History  
of Reform.

And Dr. Hey-  
lia.

Full vs Church  
H. B. in Ed. 6.  
41 Hen. 8. c.  
124.

Cities, as *Exeter, Norwich, &c.* but to what end? they are de-  
feated before those Cities, most of them slain upon the place,  
500. of them were executed at *London*, and as many with their  
Ringleaders hanged up and down the Country: But there was  
a Prophecy that the time should come when there should be no  
King, when the Nobility and Gentry should be destroyed; when  
the Kingdome should be ruled by four Governours elected by the  
Commons, &c. and now sure was that time; Up must *Ombler* a  
Gentleman, and *Dale* a Parish Clerk with 5000. more to fulfill  
this Prophecy; but was this Prophecy fulfilled? no such matter;  
they found to their sorrow a King, Nobility, Gentry, and a Go-  
vernment that brought them to Justice, executed seven score of  
them, and brought 600. Families deeply engaged in the Rebelli-  
on to a morsel of Bread.

The King, I mean *Edward* the Sixth, is a dying, and Religion is  
like to die with him; for the glory of God, the preservation of the  
Gospel, the Ladies *Mary* and *Elizabeth*, are put by their known  
right, and the Lady *Jane Grey* set next his Majesty in the Royal  
Succession: the King makes his Will, the Privy Council con-  
firm it, the Mayor and Aldermen swear Allegiance to the Lady  
*Jane*, who is proclaimed Queen; the Privy Council refuse  
Queen *Mary*, they sent an Army against her under the Duke of  
*Northumberland*; but see the end of it, the Privy Council not-  
withstanding their protestations to the Duke of *Northumberland*  
relent and proclaime Queen *Mary*; the Earle of *Huntington* en-  
trusted by the said Duke with four thousand men deserts him;  
the people all over the Kingdome discountenance him, six Ships  
ordered to Intercept the Lady *Mary*, he revolts to her, yea the  
Duke of *Northumberland* and himself is glad to proclaime her; Queen  
*Jane* and the said Duke are arraigned and executed.

Against Qu-  
Aldy.

See Church  
H. B. of  
great Britain.

POWERS Aids &  
Ald. in Hen. 8.

6. 19. Queen *Mary* altereth Religion again; the Earle of  
*Suffolk*, Sir *Thy. Wyatt* and others for Conscience sake, and to re-  
move ill Councillors, raise 26000. men, they come to *London*,  
terrifie all before them; but mark the event, the City is shut a-  
gainst them, the Court is in Armes behind them, they are most of  
them cut off; the Duke of *Suffolk*, *Wyatt*, the Lord *Grey*, the  
Lady *Jane Grey* are executed at *Towerhill*; as one *Fetherstone* a  
Miller who acted *Edward* the 6th. was afterwards hanged at *Ty-*

burn;

burn; and all the good they did was to ruine several Families, and exasperate the Queen to those severe Courses against the Reformed Professors, which we read of in the *Acts* and *Monuments* of those times.

§. 20. Anno 1558. Queen Elizabeth succeedeth, who now the *Against Q.*  
fourth time altereth the publick Profession in this Nation; the *Elizabeth.*  
Pope excommunicateth her; the Queen of Scots sets up her own Title against her; Margaret Countess of Lenox and her Husband, *vid. Camerarius*  
Arthur Pool, and Anthony Fortescue favour that Queen; the Papists *Elizabeth.*  
were underhand stirred up by Ridolph a Florentine, Commissioned to that purpose by the Pope; The Duke of Norfolk consults with the Bishop of Roste about a Marriage with the Queen of Scots; the Earles of Northumberland and Westmerland, and the Lord Dacres are up in Armes, 1. That the Religion of their fore-fathers might be restored: 2. That wicked Councillours might be removed from the Queen: to great purpose you may be sure; for first the Queen upon these practices was enforced to make those severe Lawes, under which the Catholikes groan to this day: 2. The Queen of Scots falls to very great troubles, and hath not where to lay her head but in the Dominions of Queen Elizabeth; the Duke of Norfolk comes to a miserable end; the Earles of Northumberland, Westmerland, and many other Lords are proscribed, and many hundred Families upon this account dispoyle of all they had in the World, no less then twelve score of them being hanged, drawn and quartered in London, York, Durham, and the other seats of their Rebellion; Felton that set up the Popes Bull upon the Bishop of Londons Gate, was hanged, drawn and quartered: and they who attempted and conspired to release the Queen of Scots out of Prison, fasten her more irremediably in, and brought themselves to sad ends, no less then 37. being at once executed upon that occasion; Campian and Parsons are hanged, drawn and quartered; Throgmorton is racked and hanged; but the Papists go on, write Books, and perswade the Queens servants to kill her, as Judith did Holophernes; but to what end? to their own ruine; for the Authors and dispersers perish, and the Government endureth.

Mendoza the Spanish Embassadour who procured the Catholikes much favour, he was thrust hereupon out of England; the

Papists would have married the Queen of Scots to an English Catholic, but that hastened her death, and her friends ruine; the Earle of *Westmerland* dieth miserably in exile; Dr. *Parry* would kill the Queen at a Feast in his house, but he brings himself to a wretched end; the Male-contents contrive against the Queen and the Lords associate in her behalf, particularly one *Savage* was by Dr. *Gifford* incited to kill the Excommunicated Queen, when to make the Queen and Council secure, there was a Book written by the Papists, exhorting their brethren to attempt nothing against their Prince, & to use only the Christian Arms of fasting, prayers and teares; *Ballord* is joyned with *Savage*, who having consulted with *Mendoza* and others, comes over in a Souldiers habit, and under another name, discovereth himself to *Babington*, who drew into the Plot many zealous Catholics, as *Tho. Salisbury*, *Edward VVindsor*, &c. and one *Polly* who discovered their progress of the Plot to *Walsingham* day by day, but *Gifford* relented, and opened to the Secretary the whole matter; the Secretary se it him to the Queen of Scots to keep on his correspondence with her, that he might betray her Letters, which *Walsingham* perused, sealed up again and sent to the respective persons to whom they were directed; all their design was laid open, the persons apprehended, and fourteen of them executed, the Queen of Scots Closets searched and Boxes secured, and she herself after all her infortunate meddling arraigned, condemned, and (notwithstanding the Intercession of France, Scotland, of the one whereof she was Queen Dowager, of the other Queen Mother,) beheaded. To prevent the Queen of Scots death, about this time *L' Aubespine* the French Embassadour deals with one *Stafford* (a needy young Gentleman whose Mother was of the Bed-Chamber to Queen Elizabeth,) *Trappett* and *Mody* to dispatch the Queen, while they are disputing whether it should be done by Poison in her Meat and Cloaths, or by Gun-powder under her Bed, or by a Blunderbush as the Prince of *Aurange* was slain. *Stafford* reveals all to the Lords of the Council; upon this the Queen seals a Warrant for that unfortunate Ladies execution, and this was the fate of all these treasons, that they hastened those mischiefs which they were designed to prevent, as never taking any effect but in the downfall of the Authors.

The Catholikes conspire again; the King of *Spain* invades us, the World gave *England* over for lost in 88. when beyond expectation the King of *Spains* great Navy comes to naught abroad; the Papiſts answer for their lives at home; and a Law is upon this occasion enacted, *That none should entertain Popish priests upon pain of the Queens displeasure*: Yet the Papiſts are at work still, to this purpose hire one *Lopez* the Queens Physician to make the Queen away by poyson, and one *Cullen* an *Irish* man to do it with a Rapier, both which Conspiracies are discovered by intercepted Letters, and the persons are hanged, drawn and quartered at *Tyburn*, as *Torke* and *Williams* were the year following for being bribed to kill the Queen; a Traytor hitherto seldom escaping an extraordinary death.

But Treason is restless, and about this time one *Squire* Groom of the Queens Stable, poysons the Earle of *Essex* his Chaire, and the Queens Saddle; neither the one nor the other came to any effect, save that the Traytor being discovered by *VWallpoole* his ghostly Father, (who upon the failure of his successe, doubted his fidelity) is arraigned, and severely executed.-----

The Papiſts did not contrive more designs to overthrow the Reformation, than some well-meaning Protestants did to promote it, even beyond the established Laws; they Petition, they make *Cecill*, *Leicester*, and others friends at Court; they hold meetings at *Cambridge*, *London*, *Oxford*, *Northampton*, and *Leicester*, they draw up their Discipline, they admonish the Parliament, and make many friends in both Houses; they write against the Queens marriage with Papiſts, against the established Government and worship of this Church: but what came of it? why, 1. *Stubs* for writing against the Queens marriage had his right hand cut off: 2. The Authors, Printers, and Dispersers of *Martyn Marre* Prelate, and *Sions Plea*, with other Bookes, are executed: *Perry* and *Barrow* are hanged, Mr. *Cartwright*, Mr. *Udall*, and others are Confined, Suspended, Silenced, and Discountenanced; severe Injunctions are upon their intermeddling made against them, and the Queen at last so incensed, that she would not to her dying day, heare any in their behalfe.

To mention no more Conspiracies in her Reign, the Earle of *Essex*, a popular and powerfull Man, that had some pretence (in that

that variety of claimes to the Crown that were layed in the latter end of her reign) to the Throne, that was Governour of *Ireland*, and General of *England*, had a great Army at his command, and a great Interest to serve him; for 58. Lords favour him, and the people generally love him; this upon some affronts in the declining age of the Queen, sets up a plot to remove all Councillors, keepes open house for all comers, entertaines silenced Ministers to preach to great throngs of people every day, engageth the Lord Mayor and Aldermen, resolves to seize *Whitehall* by Water and by Land under the pretence of a *Shew*; what success I pray? Why the City fail him, his Complices disclose him, the Queens Council surprizeth him with a summons and a Message; the Nobility follow him to the City, proclaime him Traytor, he flieth to his house, he is there besieged, taken and secured in the *Tower*, whence he is brought forth to Trial and Execution, with 20. more of his Complices; in whose business 300. good Families were utterly undone and ruined.

Against King  
*James*, viz.  
*Saunderson* in  
King *James*.

*Cabala*.

§. 21. Anno 1603. King *James* is settled on the Throne of his Ancestors, by all the establishments that are as yet discovered to the World, when the Lord *Cobham*, Sir *Walter Raleigh*, the Lord *Grey of Wilton*, and others, some Protestants, some Papists, some Priests, some Lay-men, some upon discontent, some for Conscience, some Noble-men, some Knights, some Gentlemen, and these backed by the *Popes Bull*, seconded by the Kings of *France* and *Spain*, endeavoured to alter Religion, and change the Government; but with what fortune? why, their Plot is discovered, they themselves are apprehended, arraigned and condemned; *Watson*, *Clarke*, and *Brooke* are executed, and the rest come to miserable ends within a while after.

Yet the discontented will take no warning; for not long after *Catesby*, *Percy*, *Winter*, Sir *Everard Digby*, *Garnet*, contrive to blow up the Royall Family, the Clergy, Nobility, and Gentry of Great Britain sitting in *Parliament*; they are encouraged by the *Pope*, set on by their own Ghostly Fathers, assisted from *Spain*, take an Oath of secrecy, hire a convenient Room under the Parliament House, furnish it with Materials for the blow, as Powder, Faggots, Iron; the Villain is ready, his Candle and his Matchlight; but doth it succeed? No, the Parliament is twice adjourned



adjoined, and the very night before they were to sit, a Letter must be sent from one of the Conspirators to the Lord Mounteagle to save himself; yet the Court understood not the Letter,-----but the King laying hold upon some odde expressions as this, *There is no danger as soon as the Letter is burned, &c.* ordereth a more diligent search; the store-house is found, 36. Barrells of Pouder are discovered, *Faux* that should have fired them is apprehended; the other Catholiques that made the Hunting match to surprize the Lady *Elizabeth*, are amazed at the discovery, and commit Outrages, are pursued by the high Sherifffes of *Warwick* and *Worcestershire*; *Catesby* and *Piercy* are slain, the rest are hanged, drawn and quartered, several Lords are fined; the Government is firmly settled, the Oath of Allegiance is devised; two thirds of Papists Estates are forfeited to the King; most severe Lawes are made against the Papists, who lye under the dismal consequences of this treason to this day.

§. 22. Anno 1625. King *James* dieth, and leaves King *Charles* an empty Treasure, a Warr abroad, an incensed Parliament and People at home, envied and hated persons of his Councel; his necessities put him upon calling Parliaments; the Kingdomes discontents debauched those Parliaments; they demurre his Supplies, they draw up remonstrances, they clip the Prerogative, they question his Favourites and Servants, they set the Ministers of State one against another, as *Digby* and *Buckingham*;--- they raise some petition disturbances in *Lancashire*, and thereabouts; and occasion some ill resented Proclamations upon those disorders; some Favourites are murdered; Parliaments are dissolved in discontents; many great men are laid aside; the King is necessitated to take some displeasing courses for Money; daring offenders provoke his Majesty to severe courses, and those severe courses make more daring offenders; a dark Cloud hangs over the face of the Nation; *Scotland* armes, *Ireland* Rebels, *England* could not remedy either without a Parliament; after twelve years discontinuance and grievances, all

Against King  
*Charles* the  
First.

Mr. *L'clange*  
his Excellent  
History.

*Sanderfon* and  
Dr. *Batter*.

the ill humour of the Nation meets in Parliament as in the Common-shore, where some would reforme Religion, others would reforme Grievances, all would embroyle the State; the King parts with his most faithful Councillours; it becomes dangerous to serve him; he gives away his Prerogative, the *Tower*, the Militia of *London*, a power to the Parliament to sit as long as they pleased, suffers the *Scots* to rage and domineer; leaves the City,---the whole Kingdome is up against him for Religion, Law, Liberty, and the removal of ill Councillors; the Treasure, the Magazines and Militia is in his enemies hands, with whom yet he contested four or five years. When they prevailed, they seized on the whole Kingdome, imprison the King, defeat all the attempts for his release, and at last put him to death, reduce his three Kingdomes under their Tyranny, Punish all his Family; and notwithstanding all forreign assistance, all endeavours at home, all the resolutions of *Scotland* and *Ireland*, and *Holland*, with thirty thousand men to restore his Son at several times, as 1649. 1650. 1651. 1654. 1655. 1657. 1658. they settle first a Commonwealth, then a Protectorship; the first Protector carryeth all before him, dieth a natural death, and succeeded by his Son, *Credimus esse deos?* And now you will say Treason prospereth, and Rebellion thrives,---but alas! nothing less; the first party is divided into *Presbyterians* and *Independents*, they are first jealous of one another; the *Presbyterian* Officers are displaced, as *Essex*, &c. they plot against one another in the House; the Old Officers fall off, the City of *London* and the old Puritans revolt, close with the Kings party for peace, ---- Duke *Hamilton* marcheth in order to that peace in the head of 30000 men. *Waller*, *Brown*, and *Massey*, correspond with him; the Ministers preach against the present Proceedings; the *Scotch* stand by the K. Son; the *Presbyterians* are all discontent, neither are the *Independents* unanimous, an evil spirit of division creeps into the Army; *Cromwell* takes the Government upon him, and so disoblige the Commonwealths men and the Long Parliament; aims at a succession, and displeaseth the great Officers;---  
they

they watch the opportunity of his death, and with the countenance of the people lay aside his Son and Interest; they Quarrel among themselves, call in General MONK, who suppresseth them all, makes way for his most Excellent Majesty, ---- and puts a period to twenty years Treason: what was the effect of all these Treasons? was it Liberty, Religion? No, some three hundred thousand Soules perish; an hundred Millions of Treasure is spent; ---- some five thousand Families are undone, the principal men are brought to shameful ends; ---- some eight thousand persons are ruined by publick faith, King and Bishops Lands; *Vane* glozeth, but dieth on a Scaffold; *Pym* debaucheth the Parliament, but ends his dayes miserably; *Hampden* takes Armes, but falleth on that place where he first Rebelled; *Lenthall* Colloquies, but dieth in much horror and trouble of Conscience; *Cromwell*, *Ireton*, *Hertison*, *Scot*, *Carew*, and others domineer, but are hanged, drawn and quartered, and set up, to assure the World that the punishment of Treason may be slow, but is very sure, and that a Rebell labours in vaine: The late Purchasers lived nobly, and now begge their Bread; the approving, ejection, and sequestering Ministers, are now silenced themselves; the Church Government is most firmly seetled; the tender-Conscienced are more closely held in; and the Reformation it self become a by-word and an hissing among all Nations; *Argile* and *Warreston* had their time, and now in the place of Traytors, scattered up and down in several places of their Country.----

Dr. Bate his  
Excellence  
History.

§. 23. Anno 1660. But to mention no more of those thousands that were ruined by the late defection, his Majesty is restored by a Wonder, received with the applause and satisfaction of all men: And yet one *Venner* a Fifth-Monarchy man and many of his followers are perswaded that now was the time to set up the Kingdome of Jesus Christ; they first preach it up, then they draw such a Declaration for it as might draw in all dissenters against the Govern-

Against King  
Charles the  
Second.

ment whatsoever; they agree upon such rules, maximes and Principles as suited with most mens humours; they pray'd and preached themselves to very great resolutions, and all this very closely; upon Sunday *Twelfthnight* 1660. they continue at their exercise in *Coleman street* till late at night, when they arme themselves to attacke a secure City in the dead of night, being assured that one man should chase an hundred, and ten men a thousand; ---- but alas! do they promote their cause, or advance the Kingdome of Jesus Christ? nothing less, they are discovered by the Owner of the meeting house; yet they march through the City without controule; ---but *Sir Rich. Brown* then Lord Mayor drawes towards them; the Kings Guard surroundeth them, the Train-bands engage them; of some thirty of them six die upon the place; *Venner, Hidskins*, and the chief of them are hanged, drawn and quartered, their flesh rots, and their memories are rooted out from the Earth, and all people (even they of their own perswasions) detest them, and in several Remonstrances declare against them.

*Anno* 1662. when some severe Lawes were made against dissatisfied persons, and the Government grew towards a settlement, *Tongue, Philips, Stubbs, Sallows, Gibbs, Baker*, and others lay a Plot to deliver themselves from those at *Whitehall*; they first set up a Councel of forty for satisfying all Interests, and reconciling all differences, and out of this Councel they chose another of 8. which was not to sit twice in any one place, to consider of Officers, Ammunition, Musters, and particular designs; upon whose dissolution the Plot was to begin, viz. to secure *Windsor Castle* by a Gunner there, and the *Tower* by a party following the Lords Mayors Coach late at night; to admit of *Ludlow* for General, to engage some of the Trained Bands, to spread abroad a rumour of a Popish Massacre; to buy up all the Armes that could be met with; to list their Country friends under the old Officers of the Army that were then scattered up and down; to set up a Magazine in *Crutched Friers*, and seize the City Magazine, to seize *Whitehall* by  
the

the way of the Privy-Garden; the General and Sir Rich. Brown being beforehand dispatched, to set up the old Parliament, and the Kingdome of Jesus Christ: But is any of these things done? or were not these men betrayed by their own brethren, Hill and Riggs? hanged, drawn and quartered by the Common Hangman, and made a prey for the Fowles of the aire, rotting upon the face of the Earth: are not their Families undone; and their parties under more severe Lawes and confinements to this day, their liberty lost, their meetings dispersed, and all his Majesties Indulgence towards them forfeited?---

Anno 1663. Yet some *Anabaptists* taking advantage of some generall discontents, lay a Plot in the Bishoprick of *Durham* in *March*

1. To reconcile all their Brethren of different persuasions.
2. Upon an Oath of secrecy to send Agitators all over England with propositions most comprehensive of all Interests; who met at one *Ouldreds* house, the Devil of *Dewsbury* as they call him, and afterwards at *Stankhouse* in that County; from whence *Marsden* and *Palmer* are sent Agitators to London to the secret Committee there, whence they bring a Resolution to rise *Oliob. 12.* with assurance that the Insurrection should be general.
3. To attempt *White-hall*, upon some Shew-night; to secure *New-castle* for a passage to *Scotland*, and *Bolton* in *Lincolnshire* for correspondence with Foreign Parts for succour and Ammunition.
4. To lay hold upon the Gentry.
5. To oppose Subsidies and Chimney-money, to restore the Long Parliament, to establish a Gospell Magistracy and Ministry, and to check the Clergy, the Gentry, and the Lawyers.
6. They preached all over the Nation, in Order to the Generall Rising, calling it *Following the Lamb*, and inferring from that expression the lawfulness of the Designe, so it were carried on for love of the Cause, and for no by-ends.
7. They were to Garrison *Nottingham*, *Glocester*, &c, and

to this purpose had severall meetings at *Leedes*, the *Spaw*.

8. They had a secret Committee in *London* these two Yeares about this Plot, who had Listed eighteen thousand.

9. They drew a Declaration to Unite the Sectaries against the Government.

10. They were to begin in *Ireland*.

11. To seize the Lord *Fauconbridge*, and the Lord *Fairfax* his Horses and Armes, and indeed all the Gentry and Clergy thereabout.-----

But what was the issue of all this?

The *Parties* are treacherous to one another, the Design is discovered, and some thirty are gone into another world, To see whether God said, FEARE GOD, HONOUR THE KING, AND MEDDLE NOT WITH THEM THAT ARE GIVEN IO CHANGE;----- FOR THEIR CALAMITY SHALL RISE SUDDAINLY, AND WHO KNOWETH THE RUINE OF THEM BOTH? LET EVERY SOULE BE SUBJECT UNTO THE HIGHER POWERS: FOR THERE IS NO POWER BUT OF GOD: THE POWERS THAT BE ARE ORDAINED OF GOD; WHOSOEVER THEREFORE RESISTETH THE POWVER, RESISTETH THE ORDINANCE OF GOD, AND THEY THAT RESIST SHALL RECEIVE UNTO THEMSELVES DAMNATION.

*whether it be not certain as an Article of Faith, that by Christ Kings reign, and Princes decree justice; that Power is given of the Lord, and Sovereignty from the Highest;-----and therefore that Mankind must be Subject to every Ordinance of man for the Lords sake;---and that we must needs be subject not only for wrath but for Conscience sake, and as to Christ, (i.e.) by the same necessity, for the same reason, to avoid the same punishment, to have the same rewards, and by the force of the same Religion, and that they may not prevaricate the Lawes of God, or do violence to their own Conscience;---that he who despiseth the supream*

*pream Magistrate, despiseth God ; That we must not curse the King, no not in our Thoughts ; for a Bird of the air may tell the matter : That the Primitive Christians were in the right when they said, Though we cannot obey, we can die : that though in some cases it is lawfull not to obey, yet in all cases it is necessary not to resist ; That antient Christians was in the right when he expressed himself thus,*

Εἴ τιχῶ περὶ πόλεμιν πόρρωθεν· μάται' ἔδωκ' ἑὸς νίκην (ὅτι χεῖρ' αὐτὸν καυχέσθην)  
τὸν ὄντιν χεῖρ' αὐτὸν θάνατον.

I have one and but one remedy against all my evils, one way to victory, and but one, I can die for Christ.

*The poor Soules that died at York and other places, if they were but allowed to forewarne their Brethren, methinks they would say as the voice in the Legend, Lay down your Armes, and lift up your hands in Prayers for the Governours and Government of the World.*



FINIS.

